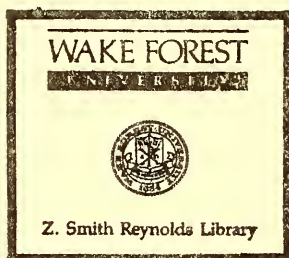


WAKE FOREST UNIVERSITY LIBRARY



3 0399 07587 10 9



NOT TO BE CIRCULATED

Digitized by the Internet Archive
in 2012 with funding from

Institute of Museum and Library Services, under the provisions of the Library Services and Technology Act, administered by the State Library of North Carolina. Grant issued to Duke University for the Religion in North Carolina project.

312
Piney Forest Baptist Church

CHADBOURN, NORTH CAROLINA



1869 - 1969

3

AN HISTORICAL REVIEW
COMMEMORATING
THE ONE HUNDREDTH ANNIVERSARY
OF
PINEY FOREST BAPTIST CHURCH
CHADBURN, NORTH CAROLINA
1869-1969

FORWARD

An old Chinese proverb states: "To forget one's ancestors is to be a brook without a source, a tree without a root." Included in this book is a tribute to our ancestors and to their descendants, who, together have made Piney Forest Baptist Church a Christian influence in our community and our world.

This collection of facts and dates is the story of a church; it is the story of a community. Because people make up the church, this account of the church history includes some of the ideals and habits of those people who constituted and those people who faithfully sustain Piney Forest Baptist Church.

HISTORICAL COMMITTEE

Mrs. Joe Edmund, Chairman
Miss Carolyn Yates
Mrs. Leonard Carter
Miss Grace Williamson
Mrs. Howard Pless
Mrs. Lee Yates
Mrs. Judy C. Gardner

BX
6480
C42
P56
1969

Material compiled and written by:

Mrs. Robert Yates

Acknowledgement: We are deeply grateful to Mr. and Mrs. J. William Ross for their willingness and the many hours spent in making the printing of this brochure possible. Mr. Ross is Superintendent of Missions in the Columbus Baptist Association.

CONTENTS

FORWARD

HISTORY OF COMMUNITY.....	1
CHURCH ORGANIZATION.....	3
CHARTER MEMBERS.....	5
THE CHURCH COVENANT.....	6
ARTICLES OF FAITH.....	8
RULES OF DECORUM.....	13
CHURCH HISTORY.....	17
PASTORS.....	23
LAYMEN.....	41
CHURCH OFFICERS.....	46
CHURCH CLERKS.....	48
CHURCH TREASURERS.....	50
MUSIC.....	53
TEACHING ORGANIZATIONS.....	60
WOMAN'S MISSIONARY UNION.....	67
SPECIAL EVENTS IN THE CHURCH.....	69
CHURCH GROUND.....	71
CHURCH BUILDINGS.....	75
FACTS OF INTEREST.....	84
MEMORIALS AND GIFTS.....	87

PINEY FOREST

Piney Forest has no geographical boundaries and is found on no map but to those who know Piney Forest and its people - it and they are very special. Sociologically it is one of those Southern rural communities bound by ties of kinship, friendship and neighborliness which are all too frequently disappearing from the American scene.

Today the focal point of the community is the Piney Forest Baptist Church, celebrating this year its one hundredth anniversary; but the settlement predated the church. The name which is self explanatory is undoubtedly taken from a large forest of virgin pine trees which originally covered this location. Since pine trees were not a rarity and of little value then it would suggest that a particularly large stand of such trees was responsible for the name. Many people today remember when some of the last virgin pines to be found in the country were standing there.

The earliest landholders were the Powells, the Yates, the Williamsons and across the railroad the Struthers and Frinks. Powell's Crossroads was the center of the settlement. Where the Old Stake Road from Fayetteville to Georgetown crosses the Elizabethtown to Fairbluff Road, Mr. A. F. Powell had a store with porch across the front with benches where the patrons of the store could sit and exchange news. Opposite this on the southeast corner was the turpentine distillery which was one source of income for the community. Commodities would be freighted by rail to Grists and hauled to the store. Mail was taken from the trains by hook at the Struthers farm south of the railroad and distributed from the post office in the Struthers Store first on their farm and then from their store when it was moved to Grists.

In November, 1865, A. F. Powell, D. F. Williamson and John Frink contracted with the Reverend

R. W. Norton to serve as pastor at Porter Swamp Baptist Church "with preaching twice a month" and to teach twenty children from their families for two sessions: January 1, 1866 to June 1, 1866 and July 20, 1866 to December 20, 1866 for \$200.00 in "lawful specie" per session. For his service to the church the Reverend Norton was to receive \$100.00 to be raised in church "and an amount over that the church saw fit to contribute". The contract states explicitly that a blackboard is to be furnished the school. This was the Piney Forest Academy and for it a small one-room building was erected near where the church now stands. With the adoption of the State Constitution of 1868, North Carolina began a public school system with three months free schooling. Since the collection of taxes to support this school plan was the responsibility of the counties, it was the turn of the century before such progress could be noted. The Piney Forest Academy was followed by a school northeast of the crossroads and that by a public school near the site of the old Academy building.

Piney Forest kept abreast of the times even in those days. Mrs. Bethania B. Strickland who had nearly reached the century mark when she passed away several years ago remembered "the first cookstove brought to the county". It was purchased by Mr. A. F. Powell, installed in his house just north of the Crossroads and visited by the countryside who had come miles to see this "new-fangled contraption". It was the opinion of most spectators that it would never take the place of good "fireplace cooking".

Today filling stations stand where Powell's store and turpentine distillery stood but contrary to the trend in much of the county this community is growing stronger. The land once owned by the few is now cultivated by many and the young men are remaining at home and contributing to the welfare of their locality. Several reasons might be observed for this. Primarily, the people of Piney Forest put

"first things first". They are frugal, industrious, cultured and considerate of their fellowmen. Small wonder that their church is the center of their thinking today and the basis of much of their success.

--Alice L. Lowe

CHURCH ORGANIZATION

Because of the descriptive beauty in the account of the first meeting of the Piney Forest Baptist Church, it is copied exactly from the first book of Church minutes.

Piney Forest, Columbus Co., N. C.
July 25th, A. D. 1869

Pursuant to previous appointment, the ministers and brethren met at the Academy building at Piney Forest on the fourth Lord's day in July 1869 at nine o'clock a. m. and proceeded to brother D. F. Williamson's mill, where several candidates awaited the ordinance of baptism. Elder D. N. Gore opened the exercise by some appropriate remarks on the origin of baptism, an explanation of the true mode, its subject and uses and sung the familiar hymn

"Meekly in Jordan's stream

The great Redeemer bowed,

Bright was the glory's sacred beam

That hushed the wondering crowd."

Prayer was then offered to Almighty God with a frank acknowledgement of all our wrongs, returning thanks for past favors and mercies, and present privileges. Resumed praise by singing

"Am I a Soldier of the Cross

A follower of the Lamb?"

while Rev. J. W. Gore proceeded to baptize brethren Jno. Hinson and Duncan Bullard and Sister Christian Cook. The congregation then returned to the Academy. The day was fair and pleasant, and the calmness and serenity of the day, together with the large and well ordered congregation seemed to evoke the visible

presence of God himself. Rev. D. N. Gore opened the exercises by stating the subject of the meeting, which he said was the constituting the members here required and baptised into a regular Missionary Baptist Church, which said he, is the only church, the true church of our Lord Jesus Christ, established by Him upon earth, called in Scripture the church, the kingdom of heaven, the Fold, etc. After some appropriate remarks the members for the new church came forward and were arranged in the order for constitution. An invitation was then extended to visiting Ministers, Deacons and members from sister churches of same faith and order to seats in Council. When brethren from the following churches came forward and took seats: Wake Forest College, William C. Powell; Porter Swamp, Deacon A. F. Powell, Jno. Frink, M. D. Godwin, C. Godwin, D. Coleman and others; Macedonia, Deacon W. W. Brown, W. Bullard and others; Pleasant Hill, Rev. D. N. Gore and Rev. J. W. Gore, Deacon Thom. Thompson and U. Wood and W. S. Frink, W. F. Boswell and others. On motion, Rev. D. N. Gore was called to the chair. Bro. I. M. Powell was chosen Secretary. After some preparatory remark, the Moderator read the herein after recorded Articles of Faith, Covenant and Rules of Decorum, which were assented to and adopted by the members, male and female. Rev. D. N. Gore then preached from Matt. 16th ch. and 18 verse, "I say also unto thee, thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it." Christ the sure foundation of His church was discussed in a plain though truthful and impressive manner. The following brethren were then duly installed as officers of the Baptist Church of Christ at Piney Forest, viz; Bro. Luke I. Yates, Deacon; I. M. Powell, Clark. The ordination prayer and charge were given by Rev. J. W. Gore in a plain and impressive style. The right hand of fellowship was then extended to the members. Then, according to the ancient custom of our brethren we sang a hymn and went out. Thus ended the services of a truly interesting meet-

ing, and one long to be remembered. Adjourned to meet again on Friday evening August 21st A. D. 1869.

I. M. Powell
Church Clerk

D. N. Gore Presbytery
J. W. Gore

CHARTER MEMBERS

Following is a copy of Remarks in the first book of minutes (page 47), and was probably written by Rev. John F. McMillan when he "copied the old book upon the new." (An explanation of the copying of the book is found under Church Clerks in this book.)

Proceeding of Conferences Remarks

I notice that the names of those becoming members of the church at the organization were not recorded in the proceedings of the 25th of July, but by examining the old list of names and other sources it appears that on May 16th previous, brethren Iredel Montgomery Powell and Elisha Butler and Sisters Nancy V. Wiggs, Margaret A. Wiggs, Matilda McCumbee and D. Melvina McCumbee were baptized with a view to the joining of the church. When on the 27th of June A. M. Cook, Norton Cook, Marden Bullard and Yancy Bullard were baptized. When again on the day of organization as appears in the proceedings, Jno. Hinson and Duncan Bullard and sister Christian Cook were baptised. It also appears that brethren Luke I. Yates and Henry Wiggs presented letters of dismissal from sister churches; so also did Sisters Elizabeth Wiggs, Martha Wiggs, Josephine Wiggs, Mary E. Butler, Mary A. Yates., Sr., Mary A. Yates, Jr., Julia A. Yates and Susan E. Yates.

The church then began its existence with twenty three members-- ten males and thirteen females.

Facts Known about the charter members

- I. M. Powell married Nancy V. Wiggs.
- Elisha and Mary E. Butler were husband and wife.
- Luke I. Yates and Julia A. Yates were husband and wife.
- Mary A. Yates, Sr. (Mrs. Bradly Flowers) was Luke Yates' mother.
- Mary A. Yates, Jr. was Luke Yates' sister. She never married and was called "Mamie".
- Susan Elizabeth Yates was a cousin of Luke Yates. She never married and was called "Bettie".
- D. Melvina McCumbee married a Turner and is listed on the church roll as M. Turner.
- Duncan Bullard was dismissed by letter in 1895 to help in the organization of Buttom Church (Corinth).
- Henry Wiggs and Elizabeth Wiggs were husband and wife.
- Martha Wiggs was Henry Wiggs' daughter by a first marriage.
- Josephine Wiggs, Margaret Wiggs, and Nancy Wiggs were daughters of Henry and Elizabeth Wiggs.
(William McCleney was the son of Elizabeth Wiggs by a first marriage - the half brother of these sisters)

THE CHURCH COVENANT

(Assented to and adopted," July 25, 1869)

Having been as we trust brought by divine grace to embrace the Lord Jesus Christ and to give ourselves up wholly to him, we do now solemnly and joyfully covenant with each other to walk together in him with brotherly love to his glory as our common Lord. And to the end we may stand perfect and complete in all the will of God, and that the glory of Christ may be manifested in the salvation of men, it is our solemn purpose as God shall give us stren-

gth to exercise a mutual care, as members one of another to promote the whole body in Christian knowledge and true holiness, and to let our light to shine before the world; particularly to uphold the public worship of God and the ordinances of his house, by a regular attendance thereon, to search diligently the sacred Scriptures, to train our children, and those under our care with a view to the service of Christ and enjoyment of heaven, to contribute cheerfully of our property for the support of the poor, for the maintenance of a faithful ministry of the gospel among us, and for the spread of the gospel in all the earth; to exhort and, if occasions require, to admonish one another in the spirit of meekness, considering ourselves lest we also be tempted; to cheerfully submit to and conscientiously enforce the wholesome discipline of the church keeping ever the unity of the spirit in the bonds of peace; and to endeavor by example and precept, to teach transgressors the ways of that God whose we are and whom we serve, remembering that as in baptism we have been buried with Christ and raised again, so there is on us a special obligation hence forth to walk in newness of life; and may the God of peace who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, make us perfect in every good word and work, to do his will working in us which is well pleasing in his sight, through Jesus Christ our Lord, to whom be glory forever and ever.

Amen.

ARTICLES OF FAITH
PINEY FOREST BAPTIST CHURCH
COLUMBUS COUNTY, NORTH CAROLINA
CONSTITUTED JULY 25, A. D. 1869.

ARTICLE I

We believe that Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, Salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and, therefore is and shall remain to the end of the world the center of the Christian Universe, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

ARTICLE II

We believe there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of the heavens and earth, unexpressable glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead these three persons, the Father, The Son, and the Holy Spirit -- equal in every divine perfection distinct but harmonious offices in the great work of redemption.

ARTICLE III

We believe that man was created in holiness under the law of his Maker, but by voluntary transgressions fell from that Holy and happy state; in consequence of which all mankind are sinners - not by constraint but by choice and therefore under just commendation to eternal ruin without defence or excuse.

ARTICLE IV

We believe the salvation of sinners is wholly of grace, through the mediational offices of the Son of God, who by the appointment of the Father freely took upon himself our nature, yet without sin, and by his

death and personal obedience honored the divine Law, and made a full atonement for our sins; that having risen from the dead he is now enthroned in Heaven; and uniting in his wonderful person the tenderest sympathies with divine perfection, he is every way qualified to be a suitable compassionate, and all sufficient Saviour.

ARTICLE V

We believe the great Gospel blessings which Christ secures to such as believe in him is justification; that justification includes the pardon of sin and the promise of eternal life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemers blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of the most blessed peace and favor with God, and secures every other blessing needed for time and eternity.

ARTICLE VI

We believe that the blessings of salvation are made free to all by the gospel, that it is the duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own determinate depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

ARTICLE VII

We believe that in order to be saved sinners, must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance of faith and newness of life.

ARTICLE VIII

We believe that repentance and faith are sacred duties and also inseparable graces wrought in our souls by the regenerating influences of the Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness, and the way of salvation by Christ, we turn to God with remorse contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus as our prophet, priest and King, and relying on him alone as the only and all sufficient Saviour.

ARTICLE IX

We believe that Election is the eternal purpose of God according to which he graciously regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end: that it is a most glorious display of Gods sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree, that it may be ascertained by its effects in all who believe the gospel; that it is the foundation of christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

ARTICLE X

We believe that Sanctification is the process by which according to the will of God we are made partakers of his holiness: that it is a progressive work; that it is begun in regeneration, and that it is carried on in the heart of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means; especially the word of God, self-examination, self-denial, watchfulness, and prayer.

ARTICLE XI

We believe that such only are real believers as endure to the end: that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professions; that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.

ARTICLE XII

We believe that the Law of God is the eternal and unchangeable rule of his moral government that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen man to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

ARTICLE XIII

We believe that a visible Church of Christ is a congregation of baptized believers associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by his laws and exercising the gifts, rights and privileges invested in them by his word: that its only scriptural officers are Bishops or Pastors and Deacons, whose qualifications claims and duties are defined in the Epistles to Timothy and Titus.

ARTICLE XIV

We believe that Christian Baptism is the immersion in water of a believer, in the name of the Father, and Son, and Holy Spirit, to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Saviour, with its effect in our death to sin and resurrection to a new life, that it is a prerequisite to the privileges of a church relation, and to the Lords Supper, in which the members

of the church by the sacred use of the bread and wine are to commemorate together the dying love of Christ, preceeded by self-examination.

ARTICLE XV

We believe that the first day of the week is the Lord's Day or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreation; by the devout observances of all the means of grace, both private and public, and to the preparation for that rest that remaineth for the people of God.

ARTICLE XVI

We believe that Civil Government is of divine appointment for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

ARTICLE XVII

We believe that there is a radical and an essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God are truly righteous in his esteem: While all such as continue in imperitence and unbelief are in his sight wicked and under the curse: and that this distinction holds among men both in and after death.

ARTICLE XVIII

We believe that the End of the world is approaching; that at the Last Day Christ will descend from heaven, and will raise the dead from the grave to final judgment; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this will fix forever the final state of men in heaven or hell on principles of righteousness.

RULES OF DECORUM
Piney Forest Baptist Church

Article I

The officers of this church shall consist of a Pastor, Deacon or Deacons, a Clerk and an Assistant Clerk, and a Treasurer.

Article II

No person shall become a member of this church except by baptism upon the profession of his or her faith in the Lord Jesus Christ, and such baptism shall have been performed by an ordained Minister of a regular Baptist Church; or by a regular authenticated letter of dismission granted by a sister church of same faith and order.

Article III

This church shall have a right of managing her own affairs, that is, shall have the right to control her own members, appoint her own meetings, choose her own pastor, officers, etc., and may from time to time make such regulations as may be in accordance with Apostolic church discipline.

Article IV

This church shall hold conference meetings for the transaction of business once in every month or oftener if necessary.

Section 2nd

Due notice must be given of all conferences not held at the regular time.

Article V

The Pastor shall be, ex officio, Moderator of all conferences, and in his absence any member may be called to preside by a majority vote of the brethren present.

Article VI

No member shall have the right to enter into law

against another brother or member without the permission of the church, except in cases of emergency.

Article VII

Except in case of sickness, every male member is required to be present at the regular conference meetings of the church, and will be held strictly to account for all absence; provided however, in case of inability to attend, the absence may be rendered for the same by the brother himself, by letter or through another brother. Except in case of sickness, every female member is required to answer her name at the last regular conference before the Association at which time, the roll of female members shall be called.

Article VIII

No member shall have the right to enter into such worldly amusements as are designated in to the scriptures as "Works of the Flesh," viz. "Revelings and such like" which evidently includes the modern dance; nor encourage such amusements in their homes.

Article IX

If a member be accused of adultery or fornication, that member shall be subject to a change before the church, and upon conviction of same, the church shall withdraw fellowship from such members.

Article X

We believe drunkenness is prohibited in the scriptures, and if a member of the church be guilty of same, and will not refrain, the church shall withdraw its fellowship from such offender.

Article XI

The "Rules of Decorum" and the "Church Covenant" shall be read by the clerk or Moderator at the last conference meeting before the meeting of the "Association," or oftener, if necessary.

Amendment to Article VII

When any member of this church shall absent himself three consecutive meetings without a satisfactory excuse, he shall be considered under censure of the church. That all the member of this church who are absent in other States, counties or communities and who still hold their church membership with us, shall be required to report to this by letter at least every three months or else they will be under the censure of this church.

BY LAW CONFERENCES
Piney Forest Baptist Church

I

At the opening of every regular conference the Clerk shall call the name of the male members, and not all absentees.

II

An invitation may be extended to visiting brethren of like faith and order to seats in the conference, whose privilege it shall be to take part in all proceedings except that of voting.

III

It shall be the duty of the Moderator to have each meeting opened with prayer, to see that proper decorum is observed, to keep each speaker to the subject under discussion, to explain points of order and discipline, to put all questions, to speak only after others have been heard if he chooses to speak at all, and to vote only in cases of tie.

IV

It shall be the duty of the Deacons to attend to the collection of all funds necessary for the use and benefit of the church, and to see that all members are in all things acting well their part. It shall also be their duty to set the house of God in order for communion, and see that the table of the Lord is well provided for.

V

It shall be the duty of the Clerk and the duty of the Assistant Clerk in the absence of the Clerk, to call list of names of members when requested, to note all the proceedings of each conference, to take an account of all baptisms, and to perform all other duties pertaining to the office of Clerk. The Clerk shall also record all the proceedings in a book kept for that purpose, when they shall have been approved by the church.

VI

It shall be the duty of the Treasurer to keep a correct account of all collections made to the church, stating the purpose of the same. It shall further be his duty to collect the Pastors salary, pay the same to the pastor, taking a receipt therefor, and make an annual report in writing of all funds received and expended by the church, and further to turn over to his successor in office, all papers, money, etc. pertaining to his office.

VII

It shall be the duty of the members to strictly observe discipline, to preserve order, and to treat each other with Christian courtesy.

CHURCH HISTORY

Piney Forest Baptist Church was constituted as a Regular Missionary Baptist Church or the Baptist Church of Christ at Piney Forest (both names appear in the account of the church organization) on July 25, 1869. Luke I. Yates was elected deacon and Iredel M. Powell was elected clerk. Reverend J. W. Gore and Elder D. N. Gore acted as Presbytery. There were twenty three charter members, male and female.

On August 20, 1869, "Elder D. N. Gore was unanimously called to the pastorate of the church for the ensuing year. He insisted on the church a more efficient man, but having the unanimous vote of the church, he accepted." (First book of minutes, page 52)

At this same meeting (August 20, 1869) a motion was made to appoint a committee to raise money for the purpose of building a church building.

Three delegates were appointed to represent the newly constituted church at the Cape Fear Association annual meeting in October, and they were instructed to petition for membership in this Association. Cape Fear Association minutes for October 22-25, 1869 state, "The petitions from Piney Forest and Cedar Grove were also read, and there appearing some irregularity in the organization of said churches, the acceptance was postponed 'till the next meeting of the Association'. A committee was appointed to visit the church and recommended to the Domestic Missionary Board as stations to be supplied by the missionary. One year later, October 21-24, 1870 the minutes of the Cape Fear Association reports the proceedings of the Domestic Mission Board: "The list of churches was called and amounts paid in and acknowledged as follows: Piney Forest, \$37.75." Piney Forest is listed in the statistical table for 1870 Cape Fear Association: 31 baptisms, 24 received by letter and a total membership of 55. Whatever irregularities existed were evidently resolved within the year.

Piney Forest was a member of the Cape Fear Baptist Association from 1870 until it merged with the Columbus Baptist Association in October 1892.

A portion of the church letter to the Cape Fear Association in October 1870 states: "Piney Forest is in a salutary condition. Elder D. N. Gore, pastor. Has a Sabbath school. Time of meeting, 4th sabbath."

In 1870, the church accepted for membership by letter, James Nobles, a colored man, and in 1874 Lincey Nobles, by letter, a colored woman. Possibly these members were husband and wife. Another reference to a colored member is found in the minutes for December 1884. "M. W. Cook (colored) came forward and stated that he wished to be restored to full fellowship in the church. Unanimously restored."

In the early years of the church, church services were conducted twice monthly, every second Sunday and the day before and every fourth Sunday. Conference was usually convened on Saturday, the time noted at a certain hour, such as three and one half o'clock or at candlelight.

In 1873, Elder Gore was unable to meet the church twice monthly. He agreed with the church to meet every second Sunday and the day before with a salary of \$100 annually. The church then proceeded to contract with Reverend J. W. Dickson for a service on the fourth Sunday in each month at a salary of \$60. annually. For a short period both pastors served the church.

Annually, the church contributed to the Associational Mission Fund an amount of money, usually not exceeding \$2.00. From a reading of all the minutes of the church, it has been determined that the church has had a strong mission awareness since its beginning. In 1886, a committee was appointed to raise money for Home, State, and Foreign Missions, and for Education. In the first Book of Records there is an 1885 financial record for July and August

showing mission funds collected. There are notations throughout the book for amounts sent to the State Secretary of Missions in Raleigh.

Two times in the church history letters of dismission were granted to members for the purpose of assisting in organizing a new church: at Griffith's Crossroads (now Evergreen, N. C.) in August 1879 and at Button School House (now Corinth) on November 28, 1895. Several times notations are made in the minutes of donations to sister churches in need. In recent years donations above the budget have been made to worthy organizations such as the Good Shepherd Home at Lake Waccamaw, Mt. Moriah Baptist Church, and the Chaplain Fund for the Columbus County Hospital, and others. Collections of clothing and food and other material needs have been supplied families or individuals whenever the church became aware of their need.

Music has been important in the church from the time of organization. The first meeting of the church included the singing of hymns; ten hymn books were purchased in 1883 for \$4.90. A more complete history of the music in the church is found elsewhere in this book.

Three times in the history of the church, the members have felt a need to revise "the church book". This means that amendments were made in the original Rules of Decorum or the By Laws of Church Conferences. There have been no changes in the original Articles of Faith.

In February 1884, W. H. Vann, William McCleney and Willis Bullard were appointed to make suitable amendments in the church book. Article Seven of the Rules of Decorum was amended to include the calling of the female roll once yearly and Articles Eight through Eleven were added to the Rules.

In July of 1889, Article Seven of the Rules of Decorum was again amended to emphasize the fact that

members missing three consecutive conferences would come under the censure of the church and be required to answer charges. Also, members who had moved from the church community and did not report in writing at least once in three months and support the church with money contributions, would be censured by the church body.

In 1966, a committee was appointed for the purpose of revising the Constitution. A Constitution was written, incorporating many of the original Rules of Decorum, and includes Articles governing membership, meetings, church officers, Pastor, and Deacons. The By-laws of the Constitution govern meetings, officers of the teaching organizations of the church and committees and their duties. The original Articles of Faith were retained as written in 1869. The revised Constitution was adopted by the church in conference on September 1, 1968. A copy of this Constitution is kept with the Clerk's record.

One of the first acts of the church was to seek affiliation with a larger Baptist body, the Association. After admission in 1870, the church sent delegates and letters to every meeting of the Association. The church was host to the Associational meeting in 1884. Preparations did not differ greatly from what might be done today. Various members were appointed to a hospitality committee, one member was charged with the duty of "cleaning out the well, and another was to 'fix the stand'" (pulpit). Piney Forest has been the host church for the Associational meeting several times through the years.

"Believing that drunkenness is prohibited by the scriptures" (Article X, Rules of Decorum), the church made plans to conduct a special prayer meeting in the interest of Prohibition on May 25, 1908. In July 1967, the church had published in the newspapers of the county, a protest and an appeal to vote against the legal sale of liquor in the Special Liquor Election set for July 18, 1967.

Clerks records are not available for the years 1917-1920 and for 1922-1956. From other records and papers and recollections of persons living during this period, it is known that the church building in use today was constructed in 1929; that the Woman's Missionary Union was organized in 1938; that a B. Y. P. U., and later a Baptist Training Union was organized; that ten Sunday School rooms were added to the church building in 1955-56; and that annual Vacation Bible Schools were begun.

From 1944-1964, Piney Forest shared "a field" with another Church. Reverend S. W. Lamb served Williamson's Crossroads Baptist Church and Piney Forest; Reverend T. O. Moak and Reverend Roy Harris served Pleasant Hill Baptist Church and Piney Forest; Reverend I. V. Jones served Porter Swamp Baptist Church and Piney Forest; Reverend Ellis L. Marks served Hinson's Crossroads Baptist Church and Piney Forest. Worship services were conducted once each Sunday alternating with morning worship one Sunday and even-worship the next. The church shared expenses for the Pastor's residence with the other church in the field.

The church has had as a part of the church program, a mid-week prayer service for many years. (Date of initiation unknown) Many notations are made in the minutes recording prayer services held for special purposes.

Dates and activities of importance in recent years that deserve note follows:

The Church has participated in Associational Schools of Missions whenever conducted.

May 1, 1958: Church library organized.

August 1959: Opened building fund for church
Pastorium

January 1960: Church conference regularly convened
once each quarter; quarterly treasurer's report given.

- October 1960: Visual aids equipment purchased and a visual aid program initiated.
- January 1961: Church censuses taken.
- January 1963: January Bible Study initiated and conducted each year since.
- October 1963: Pastor's residence dedicated following Homecoming service and "note burning".
- January 26, 1964: The church voted to call a Pastor to full time service to the church community.
- May 1964: Reverend Howard Pless accepted the call to full time service to Piney Forest Baptist Church.
- November 1965: Church Youth Fellowship program
- 1969: The church is participating in the Southern Baptist Convention Program, Crusade of the Americas.

Early in 1969, the church appointed a committee to make plans for commemorating the One Hundredth Anniversary of our church.

Mrs. Raymond Yates (Ursal) was elected overall chairman of this committee.

To serve with her, the following church members were elected: Mrs. Evander Arnette (Rachel), Mrs. A. D. Lewis (Pauline), Mrs. Glenn Yates (Edna), Mrs. Joe Edmund (Frances), Mrs. Fred R. Yates (Beatrice) and the Reverend Howard Pless.

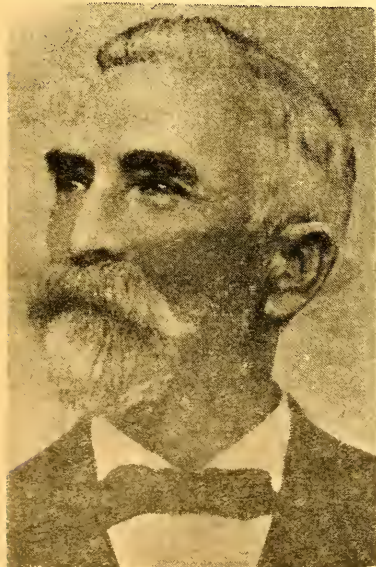
Membership in the church has grown from a charter membership in 1869 of twenty three members to a high of one hundred forty eight in 1889. Present membership of the church is one hundred seventeen.

Other events and dates of importance in the history of the church are recorded elsewhere in other sections of this book.

PASTORS

The church has been blessed in the outstanding leadership of her Pastors. Eighteen dedicated, Christian men have served the church during the one hundred years of her history. Without exception, each has been the possessor of a high Christian character and manner each has contributed immeasurable to the advancement of the church.

Through the year 1944 and the pastorate of Reverend Isaac Thomas Newton, an agreement was made between the church and the pastor setting an amount of money to be paid as salary annually. Included in the agreement, the time of worship service and the time of conference meeting was determined. With some pastors the agreement was the designated Sunday and day before the one other Sunday in the month. Most often worship service was conducted only one Sunday each month with conference on the day before. Salaries for two services each month were \$160.-\$175. annually For one service each month the fee was usually set at \$100. annually.



The Reverend David Needham Gore was the first pastor of the church after it was organized in 1869. He was called on August 20, 1869 by unanimous vote of the conference. He was pastor for two periods: August 1869-October 1875 and December 1877-September 1879. Only eight months after the organization of the church, the congregation had built a church building, and Rev. Gore preached the Dedication Sermon for this building on March 27, 1870.

In 1871, Reverend Gore led in the organization of the Sunday School, and the church record shows already progress under his leadership. Typical reports on the affairs of the church at this time are recorded as "all well", and "at peace". It is remembered that Reverend Gore served Piney Forest Church well for two different periods, and that he was greatly loved and respected by the members of the church.

Reverend Gore was unable to meet the church twice monthly after 1873, and a second pastor was asked to preach on the fourth Sunday of each month.

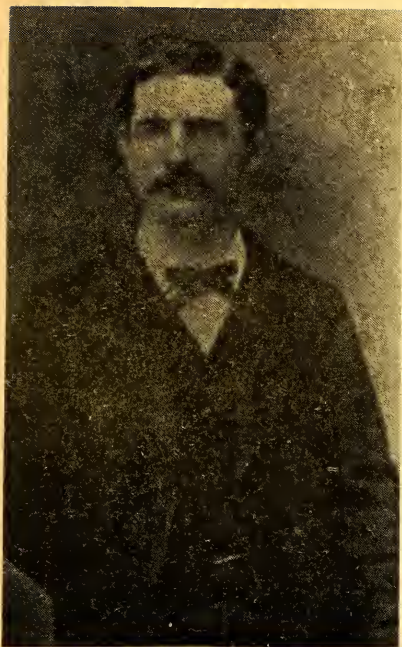
Reverend J. W. Dickson, was the pastor engaged, and he continued as pastor of the church after Elder Gore's resignation in 1875. His term as pastor of the church began in January 1876 and continued through September 1877.

Reverend Dickson began his work in this association in 1867 as pastor of Whiteville and Paradise churches. His address was Bogue Swamp, later changed to Flemington, Columbus County. He was very active in associational work, notably the Sabbath school organization and his name is listed on many committees including Periodicals, division of Pastoral labors, Church extension, Foreign Missions, Finance, and Colportage (the distribution of religious tracts and books).

He spent terms of service with the Domestic Mission Board and was three times moderator of the Cape Fear Baptist Association.

The Reverend John Fairley McMillan was the third pastor of the church. He was called as pastor of Piney Forest Baptist Church in November 1879, to supplement until December 1884.

Reverend McMillan had graduated from Wake Forest College in 1879, and he combined his services to the church with the work of school teaching, to supplement his salary.



He was a man possessed of a happy disposition and temperament, and he easily won the affection of all who knew him; and he held that friendship and devotion all his life.

An eloquent preacher of the unsearchable riches of Jesus Christ, he was filled with a strong desire to glorify his Saviour, and a genuine compassion for lost souls.

He became known as "the praying person", one whose prayers were full of devout fervor suffused with tenderness and sweetness, as he talked in humble and

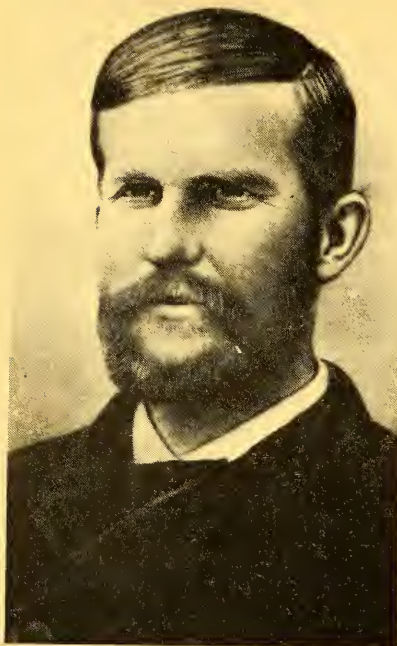
reverent faith with the Father.

John F. McMillan was a man of strong intellect, great force of character, and a big loving heart. He must have been an outstanding scholar; certainly he was an historian. It was he who copied the original church record into the church clerk's book. The record is beautifully written and faithfully copied from the original.

He did a great work for Piney Forest Church, not only this church, but churches in the county and adjoining counties. About this time he served four churches, Piney Forest, Whiteville, Fair Bluff, and Marion, South Carolina.

Reverend McMillan was a quiet gentle man of deep concentration, teaching by example.

The fourth pastor of the church was the Reverend Carson Lennon Powell. He began his duties as pastor in February 1885 and remained through October of that year.



The Reverend Carson Lennon Powell was the son of Absolom Powell, Jr. and Experience Lennon Powell. He was born at Fair Bluff, N. C. and grew up on the banks of the Lumber River where his father's house was located. When he was fifteen years old his father died. He, like his grandfather, Reverend Dennis Lennon, Jr. wanted to be a minister. He enrolled at Wake Forest College and graduated there in 1872.

Reverend Powell preached at Piney Forest in 1885 and at several churches in Columbus County.

He taught school for several years before he married.

In 1887, he and his family went to Algeria in Africa and took up work there. A letter to his mother dated May 21, 1889 tells of his preaching in Algeria and that the people in that country needed the prayers of the folks back home.

In January 1889 Reverend Powell made a trip back home from Algeria. In one of his letters he tells of preaching in a large church in Philadelphia, Pa., and a lady gave a large printing press to him to take to Africa.

Reverend Powell's health began to break and he was taken to the hospital in Algeria. He and his family left Algeria in December 1889 for America. On December 18, 1889 he was drown in the Mediterranean Sea. His family came to New York, then on to Fair Bluff where they remained the rest of their lives. He was a self supported missionary.

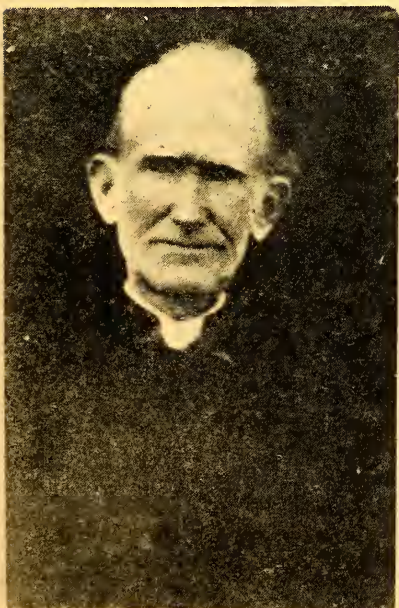
The Reverend A. W. Price was the fifth pastor of the church. He began his work at Piney Forest in January 1886. He was pastor of a number of churches in Columbus County, and came to this county from Marion, South Carolina. He had begun his work in the Pee Dee Association in South Carolina.

In 1884 he served Whiteville and Spring Branch Churches, and in 1886, he served Whiteville, Spring Branch, Fair Bluff, Porter Swamp and Piney Forest.

He actively worked in the Cape Fear Baptist Association and served on numerous committees.

The church agreed to pay Reverend Price a salary of \$100. for the year. Reverend Price preached his final sermon at Piney Forest in October of 1886.

Piney Forest called as her sixth pastor the Reverend Hanes Lennon. Two times before, the church had extended a call to Reverend Lennon, and in November 1886, he was able to accept the call. He was pastor of the church until September 1888.



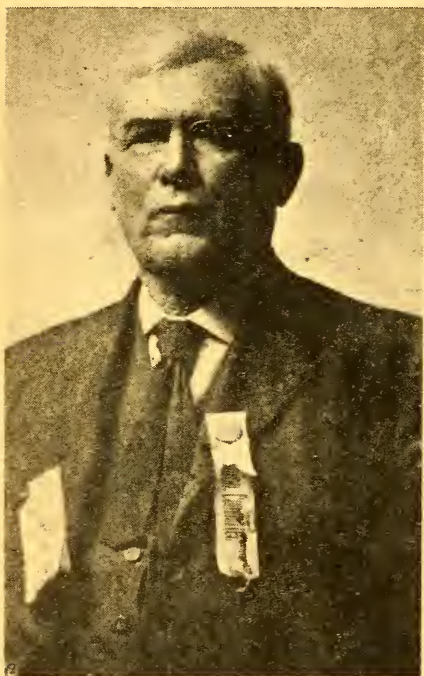
Born December 15, 1816—died January 31, 1896
Hanes Lennon was a Baptist Minister and dynamic leader in the Cape Fear Association.

He was a prominent educator as well as a dedicated minister. He was chairman of the school board in 1859. He served the Baptist State Convention as itinerant missionary. He helped to organize Lennon's Crossroads, Western Prong and Antioch churches. He served Antioch church until his death, and preached his last sermon there,

from a wheel chair.

Reverend Lennon was moderator of the Cape Fear Baptist Association for thirty years and clerk of the association more times than any other man.

Memorial services were conducted for the Reverend Hanes Lennon at Lennon's Crossroads Baptist Church March 14 and 15, 1896. Brethren Luke I. Yates and William McCleney were appointed delegates to represent Piney Forest Church at these services.



The Reverend James A. Smith was the seventh pastor of the church. His term as pastor began in January 1889 and ended in November 1890.

The Reverend James A. Smith was born at Red Springs, N. C. on April 2, 1846.

He graduated from Bingham Military Academy and enlisted in the Confederate Service on Jan. 13, 1863 serving as a courier for Major General Whiting.

His education was completed at the University of North Carolina and at Davidson College where he graduated in 1871.

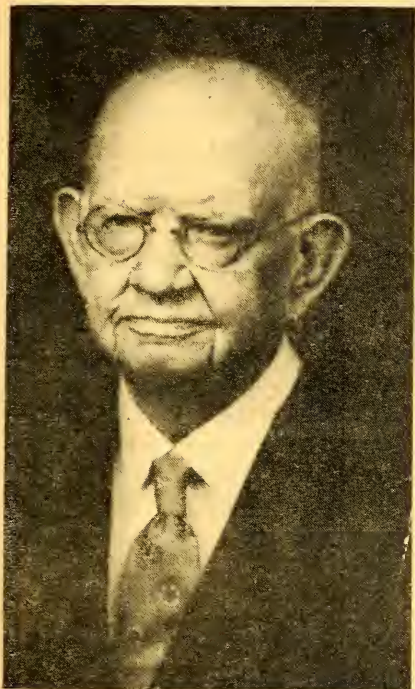
After completing a course of study at the Theological Seminary in Columbia, S. C. he was ordained in 1874.

The pastorates he served were located in South Carolina, Georgia, and North Carolina.

He was married to the former Louise Fulton of Savannah, Georgia and they had nine children: Fulton,
28

Agnes, Porter, A. Clinton, Laulie, Silas, E. Demming, L. Burrows, and George Winston.

James A. Smith died at home at 215 Walnut Street, Wilmington, N. C. on August 28, 1914. He is interred in Oakdale Cemetery, Wilmington, N. C.



Reverend I. P. Hedgpeth was pastor of Piney Forest Baptist Church from December 1890 through October 1892. He was the eighth pastor of the church.

In recognition of his leadership and service to rural churches of Southeastern North Carolina, Reverend I. P. Hedgpeth was awarded the honorary degree of Doctor of Divinity by Wake Forest University in June, 1952.

Dr. Hedgpeth was born March 31, 1858 in Proctorville, Robeson County. He was the son of Daniel and Eliza Purvis Hedgpeth. He moved to Orrum at the

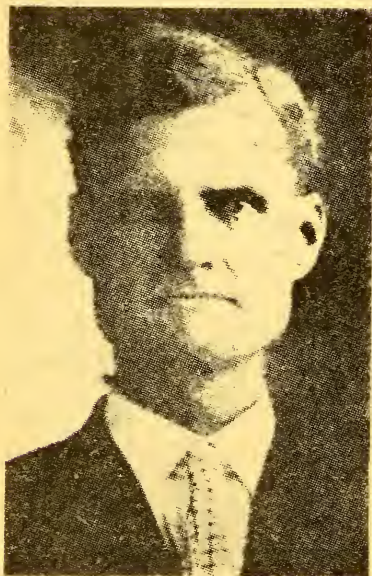
age of six, and received his early education in the schools of Old Field, Mt. Elim, Bloomingdale, Canady Field, and his secondary education at Ashpole Institute in Fairmont, N. C. He attended Wake Forest College for two years.

At the age of sixteen he joined Big Branch Baptist Church (now Orrum Baptist Church) and remained a member of that church until his death on December 1, 1952 at the age of 94.

He was baptized by the Reverend J. W. Gore of Columbus County and licensed to preach in 1887. He preached his first sermon in Ashpole Baptist Church

(now Fairmont, N. C.) in August 1887. His first pastorate was Spring Hill (now Barnsville, N. C.) in 1889. Dr. Hedgpeth married Miss Carrie E. Lucas in 1896 and shortly thereafter moved to Lumberton where he resided until his death. They had four children: Miss Carimae Hedgpeth of Danville, Virginia, Mrs. Drina H. Cushman, Palm Beach, Florida, Mr. Ingram P. Hedgpeth and Dr. W. Carey Hedgpeth of Lumberton, North Carolina.

He was pastor of churches in Robeson, Bladen, Columbus and Cumberland counties for sixty three years.



Thomas Jordan Cobb

was the ninth pastor of the church. He began his work at Piney Forest in October 1892, and ended his work with this church in October 1897. While at Piney Forest, he served a church in Conway, S. C. and the Chadbourn Baptist Church, a new constituted church.

Reverend Cobb was born July 30, 1863 at Shannon, Robeson County, N. C., one of 14 children. He died March 16, 1924 in Bullock County, Georgia.

Born the middle year of the war, his family like others was destitute

after the war, and his education was limited and difficult to obtain. He broke his health trying to get an education and never fully recovered.

He was not a college graduate, but he did attend one time or another the University of Rochester, N.Y. the University of Richmond, Richmond, Va. and Wake

Forest College in North Carolina.

After completing his work at Piney Forest, he moved to Statesboro, Ga. He was never pastor of a large church, but gave his full time and effort to work with small and weak country churches.

Bullock County, Georgia, was a center of Primitive Baptist, and Reverend Cobb was largely instrumental in converting many of them to becoming Missionary Baptist. He was at one time, or another, pastor of every country church in Bullock County, and worked toward getting many of them organized and cooperating with other Baptists. He was a hard worker, and made little money from his church work. He worked hard and long on a small farm near Statesboro, Ga. to make the necessary living for his large family

He was very interested in collective work, and served many years in the Ogeechee River Baptist Association, Georgia; he was Moderator and at times clerk of the Association.

When he left Chadbourn in 1897, he took with him a horse named Prince. Prince took his master over the country side, and many said they knew old Prince as well as his master. They were together for sixteen years.

Reverend Cobb married Lollie Klarp of Near Shannon and they had four children, three of whom survive today. Mrs. Cobb was killed and all of the family injured slightly when struck by lightning in 1900.

Reverend Cobb married a second time and five of the six children born are living today. One daughter, Maude, was for ten years a missionary in Hungary, and a granddaughter, Mary Virginia Cobb, has served three five year terms as a missionary in Lebanon.

Reverend Edward William Wooten began his work at Piney Forest in October, 1897, and died while serving the church in December of 1900. He was born



on August 19, 1838 and was a Columbus County native.

In November 1876, he was ordained at Western Prong Baptist Church.

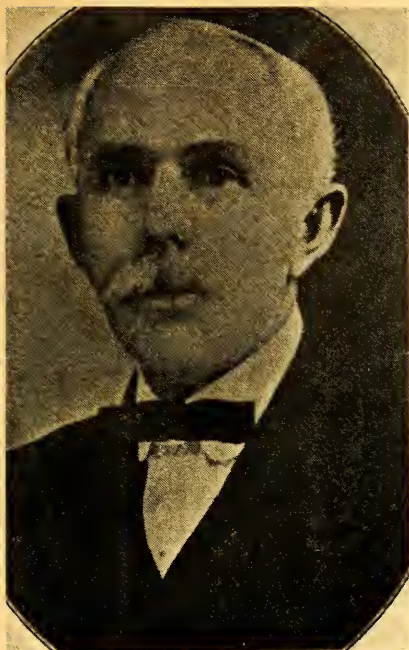
An obituary appearing in the December 19, 1900 issue of the Biblical Recorder reviews Reverend Wooten's accomplishments..

"We regret to hear of the death of the venerable preacher Reverend E. W. Wooten who passed away at one o'clock December 14. He was sixty two years old and had been a preacher of the gospel twenty four years. For sixteen years he was pastor of Honey Camp Church in South Carolina. As evidence of their esteem, his brethren chose him Moderator of the Cape Fear Association. He was a faithful untiring and successful minister of the gospel. Though he rests from his labors, his works do follow him. In his departure the Recorder and all the other institutions of our cause lose a zealous ally. In his surviving family is a son, Reverend F. T. Wooten, upon whom the father's mantle has already fallen."

Reverend Wooten endeared himself to all who were so fortunate as to know him during his lifetime, and won many souls in his work while at Piney Forest Baptist Church. The members of the church greatly admired him and glorified his works.

Reverend Frank Thomas Wooten was the eleventh pastor of the church and began his service to the church in February 1901. He was pastor for 29 years.

Reverend Wooten's services as a minister began



when he was quite young, he having assumed the pastorate of Piney Forest Church at the time of the death of his father, the Reverend E. W. Wooten.

Reverend Wooten was an eloquent preacher and a charming man socially. He had fine audiences and frequent baptisms. Mr. Wooten was very popular in the community.

He graduated from Wake Forest College in 1888 and then attended Crayer Theological Seminary at Chester, Pa. He was graduated in 1890.

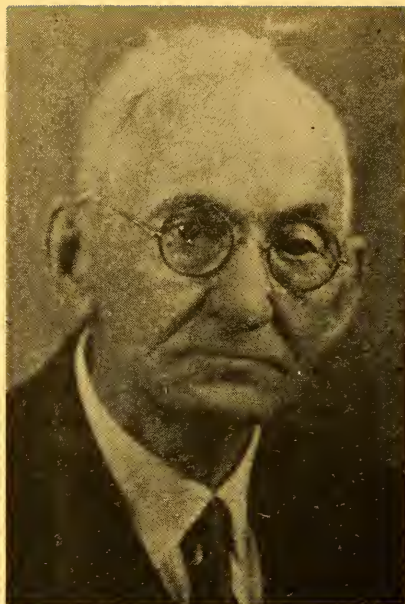
He was an educator, and served Columbus County as Superintendent of Schools from 1902 to 1921. He nobly earned the title, Father of Education for Columbus County.

Reverend Wooten was a well equipped preacher, gentle, and even tempered and had fine assistance in his bright and loving wife. He was born in 1861 in the old Wooten homestead about 7 miles from Clarkton and was the son of Reverend E. W. Wooten. This beloved pastor of the Baptist faith labored in Columbus County practically all his life and was perhaps more generally known than any other pastor at the time.

A lasting, loving friendship still remains in the community and with the members of his family who are still living.

While Reverend Wooten was pastor, the present brick church was constructed.

In 1931, following the death of Reverend F. T. Wooten, Reverend Isaac Thomas Newton was called as



pastor of the church. He began his work with the church in 1931 and remained the pastor until his death in 1944.

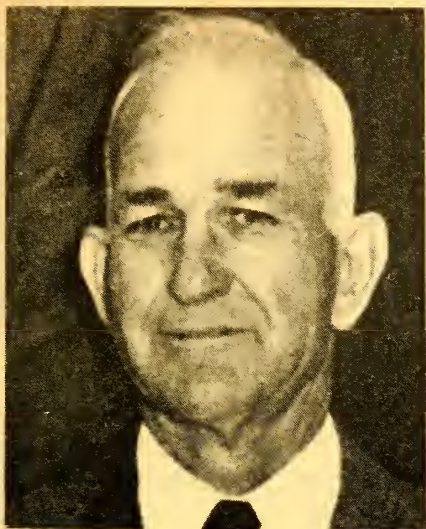
Reverend Newton was born April 17, 1861 in Cumberland County. He was the son of Reuben Newton and Annie Rogers Newton. He was a graduate of Wake Forest College in the class of 1893. He came to Columbus County in 1917 as pastor of the Whiteville Baptist Church, where he served nine years. He moved to Chadbourn, and was the pastor of the Bap-

tist Church there for nine years. During the time of his Whiteville and Chadbourn pastorates, he held pastorates in adjoining rural communities. Also, he served one term on the Columbus County Board of Education.

Mrs. Newton, a lovely Christian woman, was active in the church. Under her leadership, the Women of the Church organized the Woman's Missionary Union in 1938. Reverend Newton was the twelfth pastor of the church.

Reverend Samuel Nash Lamb was pastor of Piney Forest Baptist Church from 1945-49. He was the thirteenth pastor of the church. At the time he served this church, he also served Williamson's Cross-roads Church.

S. N. Lamb was born February 6, 1898 at Speed, N. C. His elementary education was obtained in the public schools of Edgecomb County, N. C. and his high school work was completed at Buies Creek Academy



(now Campbell College). He was graduated from Wake Forest College, receiving a BA and MA degree. He taught for three years in the Latin and Greek Departments of Wake Forest College. He earned his Master of Theology degree from Southern Baptist Seminary, Louisville, Ky.

He was licensed to preach by the First Baptist Church, Tarboro, and ordained in Youngsville Baptist Church, Youngsville N. C. October 19, 1924.

He had preached his first sermon in October of 1919.

Reverend Lamb has pastored twenty one churches over a period of fifty years in Virginia, Kentucky, and North Carolina.

Of the years he spent at Piney Forest, Mr. Lamb said: "The highlight in my relationship with Piney Forest were many Vacation Bible Schools, revival meetings, weddings, and of course the happy fellowship in the homes of those dear people."

Reverend Lamb retired March 9, 1969, but continues to supply and is presently associated with the Ten Mile Church in Robeson County, North Carolina.

Reverend Thomas O. Moak, Jr. was the fourteenth pastor of the church. He came to Piney Forest Baptist Church in 1950. At this time, Piney Forest shared a field with Pleasant Hill Baptist Church.

Reverend Moak was a graduate of Bob Jones University. He was an energetic man and under his leadership and that of Reverend J. T. Biddle, the Associational Mission, the Training Union of the church was organized. Bible Schools were conducted during



his pastorate, and Rev. Moak served as principal. He was interested in youth work, and assisted with the R. A. program.

He left Piney Forest Church in 1953, and accepted a pastorate in Virgilina, Virginia. While there, he completed his work at Southeastern Seminary at Wake Forest, N.C.

Rev. and Mrs. Moak, and their children, Becky and Ronnie now reside in

Virginia.

Reverend I. V. Jones came to Piney Forest in 1953. The church had formed a field with Porter Swamp Baptist Church, and he served both churches until 1956.

Reverend Jones was educated at North Greenville Junior College, Furman University and attended Southern Baptist Theological Seminary, Louisville, Ky.

He served churches in North and South Carolina for twenty one years. In 1965, he went to West Virginia as a mission-pastor. Presently, he is pastor of the First Southern Baptist Church, Portsmouth, Ohio. All of the churches he has served have experienced exceptional growth. Many of them have erected new buildings or additions during his time as pastor.

He and his beloved wife gained the affection and respect of this entire church. He is an energetic man, and devoted to his calling. He is an experienced builder, and assisted in many ways during the building, often Sunday School rooms, added to the church building in 1955-56. He spent uncounted hours of labor while this project was under way.

While he served the church, Vacation Bible School



were held, and he actively supported the Training Union of the church.

Reverend Jones was the fifteenth pastor of the church.

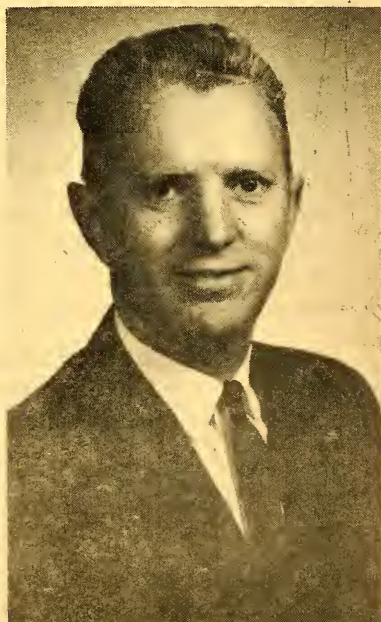
Following the resignation of the Reverend I. V. Jones, Reverend Roy J. Harris was called to pastor Piney Forest Church, and a field was formed with Pleasant Hill Baptist Church. Rev. Harris was called by Pleasant Hill Church in Columbus County in January 1955. During

the year following, Reverend Harris came to Piney Forest as her sixteenth pastor.

He attended Curtiss-Wright Technical Institute, Glendale, Calif. and graduated from the University of Richmond, with a B. A. Degree. He earned his B. D. degree at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

While Reverend Harris was pastor of the church, the Sunday School rooms added to the church and the renovation of the church sanctuary dedicated.

He and his wife gained the respect and affection of this church membership.



Reverend Harris has since served three pastorates in Virginia. He is presently at Emmanuel Baptist Church in Alexandria, Virginia.

In August, 1958, Reverend Carl Burton, a student at Southeastern Seminary, Wake Forest, North Carolina, supplied the church until a pastor was called in October, 1959.



In May, a call was extended to the Reverend Ellis L. Marks. Mr. Marks began his work with Piney Forest Church October 4, 1959.

Reverend Marks is a native of Rockingham, North Carolina. His home church is the McDonald Baptist Church of Rockingham,

He graduated from Rockingham High School and attended Wingate College and Southeastern Seminary. His ordination took place at the McDonald Baptist

Church on October 31, 1948.

His pastorates include eight churches in North Carolina and South Carolina covering a period of 21 years. He is currently serving Pleasant Plain Church, in Kershaw, South Carolina.

The church pastorium was dedicated during his pastorate, and Reverend Marks and his family were the first family to make their home in the Pastorium.

Mr. Marks is married to the former Myrtle Green of Monroe, N. C. They have four children: Lazell, Freddie, Sylvia and Janet.

Mr. Marks is the sixteenth pastor of the church and was with the church until January 12, 1964. The

church served a field with Hinson's Crossroads Church while Reverend Marks was pastor.

Although the active membership of the church is only one hundred, the church voted in 1964 to call a full time pastor. Ralph Howard Pless was called by the church on May 17, 1964. He accepted and moved



his family to the church community in June following his graduation from Southeastern Seminary in May 1964. Rev. Pless, his wife, Joan, and their children, David, Risa and Tim reside in the church pastorium.

Reverend Pless was born in La Salle, Colo. His family moved to Waynesville, N. C. and he completed his secondary education there and was graduated from Bethel High School in Waynesville.

He attended North Carolina State College and served in the United States Army. A dedicated Christian, he spent much of his off duty time in Christian endeavors while serving overseas in Germany.

For several years he worked with Olin Matheson Chemical Corporation and the Champion Paper and Fiber Company. He lived for a time in Brevard and Canton, N. C. Fellow employees considered him a good man, and one who lived a truly Christian life.

Convinced that God called him into the pastoral ministry, he sold his home and moved his family to Wake Forest and entered the Southeastern Theological Seminary.

It is difficult to record in words what Reverend Pless has meant to the Piney Forest Church and community. He is dedicated, compassionate, loving and generous with his time, knowledge and talents. At all times he is ready to serve, to teach, and to lead.

Mrs. Pless, like her husband, is the possessor of many virtues; she unselfishly serves and shares her time and talents with our church and community. Piney Forest is blessed with this exemplary family.

LAYMEN

There have been many faithful and sustaining members of the church since its constitution. Many of the resident church members today can number themselves among the descendants of one of the charter or early church members.

Following is a partial list of laymen who loyally supported Piney Forest Baptist Church with an attempt to show how their influence has extended throughout the several generations of our church history.

Luke I. Yates (1826-1900) first elected deacon of the church, and a Trustee of the church, was a delegate numerous times to the Cape Fear and Columbus Baptist Association, delegate to the Columbus Union, Moderator pro tem of the church conference, and lay leader of the church in the absence of the pastor. His record of contributions to the church is recorded in almost every entry in the church minutes during the first 30 years of the church. In a letter to the Columbus Union found among his papers, the Sunday School at Piney Forest is referred to as Brother Luke Yates Sunday School; he was superintendent. On October 12, 1872, "Brother Luke I. Yates was recommended to be made a life member of the mission board." (Cape Fear Association minutes)

Enos Huggins Nance moved into the community from Marion Co., S. C. He was baptized on August 20, 1874, and was active in the church until his death. He was a son-in-law of Luke I. Yates. He is listed repeatedly among the delegates to the Columbus Union, Cape Fear-Columbus Baptist Association. He served the church as clerk for 15 years and for three different periods as church treasurer or collector. He was a Trustee of the church, and deacon of church.

The grandson of Luke I. Yates, J. Carr Williamson affiliated with the church when he was twelve years old. Today at age eighty three, he is present

at church services on Sunday morning. He werved as Sunday School Superintendent for many years, and has been a delegate many times to Associational meetings. He is a member of the permanent board of deacons, and has served as a Trustee of the church. Members of the church today greet him with genuine affection in appreciation for his years of loyalty and service to the church. He has befriended the children, and they eagerly await his arrival on Sunday morning to receive their treats he always provides.

A true history of the church could not be compiled without noting the contributions of the Powell family. Iredel Montgomery Powell was elected first church clerk, and four other members of this family served as church clerk prior to 1900: James W. Powell, John C. Powell, Frank W. Powell, and G. A. Powell.

It is ascertained from a study of the early minutes of the church, that a collector (or treasurer) was appointed to annually subscribe and collect from each member an amount to meet the Pastor's salary. James W. Powell was charged with this duty for four differant times. In June of 1874, James W. Powell was ordained a Junior deacon of the church. This is the first notation of a deacon of the church other than Luke I. Yates. The original deed for the church ground is made to Luke I. Yates and J. W. Powell, Trustees of the church.

These brothers served as delegates to the Cape-Fear-Columbus Association, to the Columbus Union, and on many committees governing the business of the church.

Carson Lennon Powell, a cousin of the family, served the church as Pastor, and an account of his services to the church is included elsewhere in this history.

William H. Vann served the church well and faithfully. He is noted as the third deacon elected by the church and ordained on February 15, 1880. He was

many times delegate to various church meetings and was on the committee to review and revise the church book. His sons Bruce and Henry Vann supported the church all their lives. When approximately \$200. was needed to complete the Brick church building in 1929, Mr. Arthur Yates and Mr. Van Arnette requested a loan from these brothers. When the church was able to repay the money, the brothers states that the money was a gift from the church. They liberally supported the church financially; one member recalls that if \$50. was requested of them, \$500. might be obtained. They regularly attended church services, and served on many committees.

William Ruben McCleney was ordained a deacon of the church April 24, 1877. His name is recorded many times prior to this date in the church minutes as delegate to meetings or as a member of a committee governing church affairs. He was often Moderator of the church conference. He was elected 3 times as treasurer or collector of the church, one term extending over a period of 7 years. Members of the church today remember him for his faithful adherence to church attendance, and for his devoted support of the church ideals. He and his wife, Frances, made the preparations for the communion service for many years. Mr. McCleney made and gave to the church the wine used for communion, and Mrs. McCleney baked the special bread used in the service.

Among his descendants are some of the most loyal members of the church; his son Roy McCleney is on the permanent board of deacons and was church clerk for many years; his son, William Chester, is a deacon; his daughters, Emma McCleney Regan, Lee McCleney Yates, Mae McCleney Carter, and Pauline McCleney Lewis are active, devoted members of all the organizations of the church, and have served as teachers and officers in the teaching and mission organizations of the church many times.

His grandsons, Hubert McCleney, Glenn and Robert Yates, and great grandson, Weldon Edmund, are pre-

sently serving as deacons of the church, and all have served as church officers, Sunday School officers and teachers, and Training Union officers and teachers. His great grandson, Robert Allan Yates, Jr. is the youngest member of the church, and his great great granddaughter, Laura Edmund, is the youngest member enrolled in any organization of the church (Beginner Sunday School class).

On April 5, 1914, Mills B. Blake, Fred R. Yates and Jack L. Yates were ordained deacons of the church.

Mr. Fred Yates is presently on the permanent Board of Deacons; he is a trustee of the church, and he was elected treasurer of the church for many years.

Mr. Jack L. Yates was a deacon and many times delegate and committee member representing the church. His son, John R. Yates, is a member of the permanent board of deacons. His grandson, Raymond Yates, has been elected church clerk and treasurer (presently serving in this office) and has been on the board of deacons. He has been an active supporter and officer in the Sunday School and Training Union organizations of the church. His grandson, Jack M. Yates, is a deacon, and was active in the organization of the Training Union of the church.

Van C. Arnette moved into the community in 1926. He was a deacon of the Bear Swamp Baptist Church and became a deacon of Piney Forest Church soon after his affiliation with the church. He was active in every endeavor of the church until he moved from the community in 1946. He was a member of the Board of Trustees, and worked diligently during the construction of the second church building. His son, Evander Arnette, is a deacon of the church, has been a church officer, and is actively participating in all the church organizations. He is presently serving as the chairman of the Board of Trustees of the church.

No list of laymen for Piney Forest Baptist Church would be complete without listing present day members who are loyal in their devotion to church

ideals and adherence to church attendance as some of the earlier members of the church.

John V. Strole is on the permanent board of deacons. He was licensed to preach at Piney Forest Baptist Church in 1956, and was active in the entire church program until declining health caused him to remain at home. His Christian influence is strongly felt in our church community.

Jake E. Worrell is a deacon, a member of the Board of Trustees, and has served a number of terms as Sunday School Superintendent. He has served many times as delegate and committee member representing our church, and is active in all the organizations of the church.

Jack D. Carter has been very active in the Sunday School and Training Union organizations of the church. He has been Sunday School Superintendent for several different times, and has served on many committees for the church; he is a deacon.

Ward Shaw is a deacon and teacher, and has been elected an officer in the Training Union and Sunday School organizations of the church. He has served on many committees and is a loyal, participating member of all the church organizations.

No women have been listed here. If you read further into this church history, you will find the names of wives and family members of these laymen listed among the officers, teachers and musicians of the church. Without exception they too have contributed well, and have sustained and endowed the church with their talents and efforts.

CHURCH OFFICERS

Pastors

D. N. Gore: August 20, 1869-October 1875
J. W. Dickson: January 1876-September 1877
D. N. Gore: December 1877-September 1879
John F. McMillan: November 1879-December 1884
Carson Lennon Powell: February 1885-October 1885
A. W. Price: January 2, 1886-October 1886
Hanes Lennon: November 1886-September 1888
J. A. Smith: January 1889-November 1890
I. P. Hedgpeth: December 1890-October 1892
Thomas Jordan Cobb: October 1892-October 1897
Edward W. Wooten: October 1897-October 1900
Frank T. Wooten: February 1901-1930
Isaac T. Newton: 1931-1944
Samuel Nash Lamb: 1945-1949
T. O. Moak, Jr.: 1950-1953
I. V. Jones: 1953-1956
Roy J. Harris: 1956-1958
Ellis L. Marks: October 1959-January 1964
Howard Pless: June 1964-Present

Deacons

By election of the newly constituted Baptist
Church of Christ at Piney Forest, July 25, 1869:
Brother Luke I. Yates

Ordained junior deacon, June 1874: James W.
Powell

Ordained junior deacon, January 1877: William
H. Vann

Elected and ordained April 24, 1877: William
R. McCleney, Enos Huggins Nance, and Duncan
Bullard

Elected and ordained April 5, 1914: Mills B.
Blake, Jack L. Yates and Fred R. Yates
(Sermon by Rev. Harrel; Pastor of the church
F. T. Wooten)

Elected and ordained: J. Carr Williamson (Date
of ordination unknown) John R. Yates (1930),

Roy McCleney (date of ordination unknown)
Van C. Arnette (became deacon of church when
his membership was moved from Bear Swamp Church in 1926)

On April 30, 1961, the church conference voted to adopt a rotation plan for the Board of Deacons. The Board of Deacons, after 1961, is composed of 5 permanent members and four rotating members. The 5 permanent deacons of the Board of Deacons are:

Fred R. Yates, Roy McCleney, John R. Yates,
John V. Strole, J. Carr Williamson

Elected to serve the church on the rotating board (serving two year terms) are the following men of the church: Evander C. Arnette, Jake E. Worrell, Robert A. Yates, Jack D. Carter, Glenn Yates, Hubert McCleney, William C. McCleney, Woodrow Britt, Ward Shaw, Raymond W. Yates, Weldon Edmund, Jack M. Yates.

Board of Trustees

"Deed for one acre of land to be used for Piney Forest Baptist Church was granted to the trustees of the church _____.

Luke I. Yates
James W. Powell, Trustees

October 1912, Piney Forest elected as Trustees of the Church:

J. L. Williamson
Fred R. Yates
Enos H. Nance

February 23, 1913, elected Trustees of the church:

Mills B. Blake

January 17, 1960, elected trustees of the church:

Fred R. Yates (from former board)
Evander C. Arnette
Glenn Yates
Jake E. Worrell

CHURCH CLERKS

Keeping records is of great importance to the church. The first church record book is in the possession of the church, and is a month by month description of the activities of the church.

The first book of records is a beautifully hand-written book. The minutes of the church are very descriptive, sometimes using the actual words of the member speaking at the conference.

In July of 1882, "The moderator Jno. F. McMillan reported that he had finished transcribing the old book upon the new, and made no charges for the work." An old record is in the possession of the J. Carr Williamson family, beginning with the meeting on July 25, 1869 and ending with the entry July 1880. The books have been carefully compared and they are identical with exception of a word change occasionally.

The first book of minutes was printed by Edwards and Broughton Co., in Raleigh with the name Piney Forest Baptist Church Records in gold letters on the binder. The words Piney Forest Baptist Church are printed in large letters on each page titled Roll of Members. It is interesting that two rolls were kept, one for male members and one for female members.

Minutes of the church conference are lost during the period beginning October 7, 1917-March 1920, and a period beginning January 1922 until October 1953. The entry made in 1953 is not signed and consists of a list of church officers. There is an undated entry prior to 1956. The minutes are regularly kept from this date (1956) to the present time.

There is a ledger noting a list of church members and amounts of money collected. Columns are headed: "account with the Pastor". Dates cover a period from 1926-1943.

The minute books of the church consist of two books entitled Records: The first book, July 25,

1869-October 1917; the second book March 1920-January 1922 and January 15, 1956-November 7, 1962; the ledger, noting accounts with the Pastor; the present book in use published by Broadman Supplies, Nashville Tennessee. Included in the latter book is a chronological and alphabetical roll, and the minutes for the church beginning with the 1962-63 church year.

The first elected clerk was Iredel W. Powell. He recorded two church conferences, then was replaced by James W. Powell. James W. Powell and Enos H. Nance served 15 years each as clerk and Roy McCleney served longer than any other. Clerks of the church have been:

Iredell M. Powell: July 25, 1869-Dec. 1869

James W. Powell: December 1869

John C. Powell: 1876

C. E. Bullard: 1880

C. D. Frink: 1881

Frank W. Powell: 1882 (The minutes recorded by Frank W. Powell are interesting to read. He used actual quotations of the members speaking)

G. A. Powell: 1885

C. D. Frink: 1886

H. D. Williamson: 1887

J. L. Williamson: 1890

E. H. Nance: 1891

J. W. Powell: 1891

E. H. Nance: 1899

Roy McCleney: 1913

Edward Carter: 1953

Raymond W. Yates: 1959 (During the term of Raymond Yates, the church roll was evaluated and brought up to date and the Broadman Membership Record and Record of Church Business was adopted. This was a great labor and one efficiently and well done.)

Robert A. Yates: 1965-present

CHURCH TREASURERS

The early church appointed a collector (later termed treasurer). It was the duty of the collector to subscribe from each male member the amount he would contribute toward the pastor's salary during the year, and it was the duty of the collector to collect the subscription. In some instances the pastor's salary was determined after the subscriptions were made; in other instances an agreement was made with the pastor, and the collector then obtained the subscriptions from the members. Some notations in the minutes show that the collector sometimes had a difficult time collecting the subscriptions. Subscriptions for a former pastor were often collected well into the years of the pastor who followed.

If a member failed to pay his subscription, he was called before the conference, If he could satisfy the brethren that he was unable to pay, he was excused; if he refused to pay or was negligent without adequate reason, he was excluded from church fellowship.

When the appointed collector was unable to collect, the deacons were charged with the duty.

Other money collections were above the pastor's subscription. In October 1870, the Cape Fear Association reports a contribution from Piney Forest Church of \$37.75, and in October 1871, Piney Forest Church paid the Domestic Mission Board of the Cape Fear Association \$53.20.

This entry is recorded in the clerk's book in December 1872: "On motion by J. W. Powell, the deacons are required to furnish a contribution box and that every member as the Lord has prospered him, put in that box his mite at every meeting. This fund to be used for various charitable objects such as the mission fund, education, Sunday School, etc., and that the hat be carried through the congregation at every quarterly meeting to collect from outsiders."

The earliest treasurer's records found were kept by J. W. Powell in the margin of the church clerk's book. He was serving as clerk at the time these records were made. In 1892 and 1892, his records show contributions to: Baptist orphanage-\$2.60, Foreign Mission Offering-\$1.92, Home Mission offering-\$1.11, Ministerial Education-\$3.69, Ministerial Relief-\$4.64 and State Missions-\$2.56.

Two entries in the first book of minutes are of interest concerning finances:

"October 17, 1891--Delegates appointed to the Cape Fear Association were to take this stand: On motion, Resolved, that it is the sense of this church that it is a useless waste of funds that should be used among the destitute to send a paid minister as missionary to churches supplied with good efficient pastors."

In June 1894, the church voted to support the Columbus Association in its stand to use the money collected for State Missions within the bounds of the Association.

There are a number of entries in the first book of minutes dealing with repairs and furnishings for the church. These items and the prices paid are of interest today. In 1881, the church agreed to pay \$25.00 to put two coats of paint on the outside of the church; in January 1896, the pastor collected from the members \$6.38 and purchased a stove; in 1896, a bucket for the well was purchased for 25¢ and 40¢ was paid for a load of wood; in 1901, members of the church contributed shingles and agreed with a Mr. Joyner for a fee of \$12.00 for labor to recover the church; in 1908 a book stand was constructed and \$5.40 was paid to L. G. Hemingway for the duty and other work done on the church. (This book stand was used as the pulpit in the first church building and is still in the possession of the church.)

Notations of prayers to sextons are found two

times in the first book of minutes. In 1880, J. B. Shaw was elected sexton- salary \$5.00 annually. On June 10, 1889 "Brother D. B. Campbell appointed sexton for which service he is to receive ten cents per hour for labor performed."

Present day finances are in the hands of an elected Treasurer. A budget committee plans a budget for the church year. Quarterly treasurer's reports are presented to the church in the church bulletin. Major expenditures during a typical quarter will include the pastor's salary, literature for all the church organizations, utilities and care of church ground and building, and the Cooperative Program. The church has increased the total contribution to the Cooperative Program annually by 1% for a number of years.

Expected expenditures for the 1968-69 budget was \$11,165.00.

Collectors and Treasurers of the Piney Forest Baptist Church and their dates of appointment.

Note: The deacons sometimes acted as collectors of the church.

James W. Powell, 1879

William R. McCleney, 1884

Enos H. Nance, 1886

Willie McLelland, 1886

James W. Powell, 1891

Enos H. Nance, 1893

W. R. McCleney, 1894

Enos H. Nance, 1897

W. R. McCleney, 1900

J. C. Williamson, 1907

Fred R. Yates (date of election unknown; it is known that he served longer than any other treasurer)

Glenn Yates, 1953

Jack Carter, 1963

Jack Blake, 1957

Raymond Yates, 1965

Woodrow Britt, 1962

MUSIC

Compiled and written by Mrs. Rachel Strole
Arnette (Mrs. Evander)

As has always been true when Christians meet together, music has played a vital part in the worship of Piney Forest Baptist Church. There was singing at that first baptismal service in 1869. Two hymns from The Psalmist were sung. After Elder D. N. Gore's remarks about the meaning of baptism, the first hymn, page 423, with these beautiful words was sung:

"Meekly in Jordan's holy stream
The great Redeemer bowed;
Bright was the glory's sacred beam
That hushed the wondering crowd.

Thus God descends to approve
The deed that Christ had done;
Thus came the emblematic Dove,
And hovered o'er the Son.

So, Blessed Spirit, come today
To our baptismal scene;
Let thoughts of earth be far away,
And every mind serene.

This day we give to holy joy;
This day to heaven belongs;
Raised to new life, we will employ
In melody our tongues."

Baron Stow and S. F. Smith

While Rev. J. W. Gore baptised the candidates in D. A. Williamson's mill pond, those assembled there sang the familiar Am I A Soldier Of The Cross?

During these early years there was no musical instrument in the church to accompany the singing. The songs were led by the member who had the strongest voice and who knew something about music. The hymnals used by the congregation had only the words to the hymn. The music notes were in the song book used by the leader.

One of the early song leaders was Enos H. Nance, a deacon of the church. Mr. Roy McCleney can remember that when he was a little boy and Enos Nance was still singing, that Mr. Nance was very effective as a song leader. Mr. Nance knew music so well that when faced with a new song, he could sing the melody simply by following the shaped notes.

These shaped notes were later added to all the hymn book. Sometimes the leader would use a tuning fork to establish the base note of the key in which the hymn was written. Then the hymn was sung, following the shape of the notes.

Once in a while, music teachers would visit the churches and teach the members how to read and sing the notes. Edward H. Edmunds' (presently living in Chadbourn) father, Marshal Edmund, did this in the Chadbourn area.

In 1902, Arthur Lewis, then 20 years old, was elected chorister. He had been taught how to read music when he was 11 or 12 years old and lived in the mountains of North Carolina. He organized the first choir of which we have any knowledge. Some of the members, as can be recalled, were the McCleney sisters, Emma and Lee, Maud Nance, Jessie Nance (tenor), Carl Butler (base), Mack Nance, Carr Williamson, Harriet Lewis, Annie Yates, and perhaps Laura Nance and Hannah Yates.

Arthur Lewis used a tuning fork to find the pitch. One song that he remembers his choir singing is Hosanna to Jesus. The group sang this at a Sunday School Anniversary meeting held at Button Church, now called Corinth, but located at its original site. His choir received honorable mention.

We are not sure, but we think that during this period of history, that Piney Forest was given a set of hymnals by the First Baptist Church in Wilmington. Mrs. Hettie Struthers, who had recently moved from Wilmington, was instrumental in this transaction. She

was also instrumental in getting the stained glass windows from this church in Wilmington to use in the Chadbourn Baptist Church (first church building). These windows were made in England.

Arthur Lewis tells the story of how the church's first musical instrument was purchased. Since he did a great deal of traveling, he did not stay long at Piney Forest. When he returned in 1903, he was told that the young people had collected money to purchase an organ, but that the deacons, W. R. McCleney, W. H. Vann and Enos H. Nance would not allow it, believing that it was against the Bible to use an instrument in church. With his verse of scripture already chosen, Mr. Lewis approached the deacons about the matter. When told that this was unscriptural, he opened the Bible to Psalm 33:2-3 where it reads: "Praise the Lord with harp: sing unto Him a new song; play skillfully with a loud noise." The deacons then consented, and the organ was purchased.

The first organist was Harriet Lewis, sister of Arthur Lewis. She was assisted by Olivia Lee Hamingway, who later married and moved to Fla. Mrs. Inez Wilkes Strole, a young girl, was one who played. Others were Penny Williamson, and Bertha Williamson Rowell. Mrs. Strole, who was a frequent visitor in the Lewis home, remembers the organ being taken outside on the grounds to accompany the singing when a Sunday School Anniversary was held at Piney Forest.

When it was decided to obtain a piano to replace the organ, sometime around 1918, the organ was sold to a colored woman, Millie-Christine Strickland, who lived at Carr Williamson's place, and who was a niece and namesake of the siamese twins Millie-Christine.

The hymns that were sung were much the same that we sing today. Some of the favorites as remembered by Roy McCleney were: God Be With You, How Firm a Foundation, Doxology, Jesus, Lover Of My Soul, Work, For the Night is Coming, Onward Christian Soldiers, Nearer My God To Thee, Rock of Ages, Sweet Hour of

Prayer, Come Thou Fount, At The Cross, What a Friend
We Have In Jesus, There is a Fountain, My Soul, Be On
Guard.

The children were taught their special songs. All during the history of our church, the children seemed to be given special attention. They were seated in the front pews and were quite often asked to sing for the congregation. We still enjoy hearing them sing today.

Through the years, various ones have been pianists for the church. Following Harriet Lewis (Sprott) were Mary Williamson (Wynn), Daisey Carter (McCleney), Ruby Carter (Lassiter), Grace Williamson, Pearl Hoover (Fowler), Carolyn Arnette (Gallman), Gertrude Edmund (Floyd), and Rachel Strole (Arnette).

In 1948, a new Laster piano was purchased to replace the old. Later in 1957, when the new Sunday School rooms were adeed, two other pianos were given. Mr. and Mrs. Jake Worrell, and Mr. Roy McCleney were the donors. Helping to play in these departments and in the auditorium, and who have not yet been mentioned, have been Frances Ann McCleney (Hart), Jackie Worrell (Lennon), Faye Carter (Formy-Duval), Sylvia Marks (pastor's daughter), Cathy Sue McCleney, Catherine Simons Yates (Mrs. Hubert), Anna Lee Yates and Mrs. Daisy McCleney (Mrs. Chester).

Special note should be taken here of Mrs. Daisey McCleney who has played, "filled in" as she puts it, and taught and worked with children since 1918, when she was a young girl. She has taught children's songs to many youngsters throughout the years. Some of the helpers with the music have been Miss Thelma Blake and Mrs. Robert Yates.

In 1964, the church received \$2,147.78 from the estate of Mrs. Clara Yates Nance. The church decided to buy an Allen organ. In the third quarter the church received \$1,354.22 from the estate of Miss Hannah Yates, which the church used to complete pay-

ment on the organ. The organ has been played by Mrs. Rachel Arnette, Sylvia Marks, Cathy McCleney and Tim Carter. The organ is played for church worship. For the past 3 or 4 years, the piano has been played with the organ when hymns are sung. Mrs. Joanne Pless played the organ at this time.

In the early history of the church, there has been little mention of an organized choir. For special occasions groups gathered together to sing. One such occasion that occurred annually was the Sunday School Anniversary that met at different churches. At times, Mrs. Floy Lewis Parker and Mrs. Penfy Williamson Bullock sang duets. Occasionally, when visiting, Inez Wilkes Strole would sing with Floy Lewis. For about a year, Arthur Lewis had an organized choir, as has been mentioned.

In later years, there have been various groups to sing. Mrs. Daisey McCleney organized a group who sat together at church to sing: Will Carter, Myrtle Yates (Mrs. Bandie Blake), Lucy Yates (Mrs. Saunders) Rob Williamson, Oscar Williamson, Clara Williamson, and Ursal Yates.

Since 1947, there has been an adult director with Mrs. Rachel Arnette as pianist and director. Its membership has varied, as young people grew up and join, and then leave for college or marriage; as young married women sing and then stop when their children are young and then later return; and as husbands join their wives.

The first choir members in 1947 were Mr. and Mrs. John Strole, Evander Arnette, Mr. and Mrs. Edward Carter, Mrs. Pauline Blake, Mr. and Mrs. Glenn Yates, Mr. and Mrs. Raymond Yates, Mrs. Jack Carter, Miss Thelma Blake and Mrs. Fred Yates.

Others who have sung or who are now singing with the choir are Jack Carter, Judy Carter, Faye and Linda Carter, Frances Ann McCleney, Jackie and Mollie Worrell, Mary and Carolyn Dawsey, Jack M.

Yates, Ray Yates, Mrs. Ellis Marks, Sylvia, Janice, Freddie and Lazelle Marks, Shirley McCleney, Mary Helen Yates, and Nancy Yates, Anna Lee Yates, Gail and Helen Arnette, Glenn Arthur Yates, Mrs. Howard Pless and Weldon Edmund.

There was a junior-intermediate choir around 1962 that enjoyed singing, and had choir robes made for them--white robes with ties of blue for regular singing and red for Christmas. Those singing in this group were Anna Lee and Glenn Arthur Yates, Charles, Gail and Helen Arnette, Nancy and Mary Helen Yates, Janice Marks, and at the same time the young choir had their white robes, the adult choir made their own white robes. When these became worn, they were discarded. Not until 1969, did the church purchase robes for the choir. Seventeen robes at a cost of \$340.00 were obtained in August. The robes are holly green with a contrasting stole of white.

The music for the choir has been furnished largely by the "Church Musician", published monthly by the Southern Baptist Convention.

The present church hymnal is the Baptist Hymnal. In the Junior-Intermediate department Songs for Juniors is used in addition to the other hymnal, and the Beginner-Primary department children's songs are taken from The Baptist Hymnal, the American Hymnal, Majestic Hymns, selections from the Church Musician, and the children's book Songs for Primaries and Missionary Melodies.

Before the Baptist Hymnal, the American Hymnal was used, and before this a book called Majestic Hymns was used. Beyond that, we are not sure. The Majestic Hymns was the last book that used the shaped notes. A book was found that belonged to Carr Williamson's mother named Voice of Praise by Leonard Daugherty that could have been used at one time. It has shaped notes. The Psalmist has been mentioned as the first hymnal. Some of our members remember

seeing, not using, the hymnal with the words only printed, having a black cover. Some remember a hymnal shaped like a tablet, hinged at the top. The hymnal given by the Wilmington Church have been mentioned.

Several of our choir members joined the Associational choir during the time that Jean Strole was director, Rachel Arnette the pianist, and Piney Forrest was host for its practices. This was around 1954-55.

Special emphasis is put on music during our revivals. For the past three years, we have asked Mrs. Maurice Gilliam, wife of the pastor of the New Hope Baptist Church, to direct the choir and congregation singing.

We are looking forward to singing praises to God at our one hundredth anniversary--singing with our friends the same songs of praise used one hundred years ago, and joining in spirit with those who sang them, and are now praising the Lord in His presence. We pray that the coming years will find us faithful in carrying on in the old traditions of singing praises unto our Lord.

THE TEACHING ORGANIZATIONS OF THE CHURCH

The Sunday School, written and compiled by Mrs. Evander Arnette

The first mention of a Piney Forest Sunday School in any records available is found in a church letter sent to the Cape Fear Association, Oct. 20-23, 1871 (page 15 of the Cape Fear Associational Minutes) which reads as follows: "Piney Forest is a salutary condition. Elder D. N. Gore, pastor has a Sabbath School. Times of meeting, 4th Sabbath." We would like to believe, however, that a Sabbath School had been organized since the first founding of church.

The next record is from the Cape Fear Baptist Sunday School Convention Minutes in 1875. Piney Forest Sunday School had an enrollment of 60, and average attendance of 40, with W. C. Powell, the Superintendent. For the next 5 years, the average attendance varied from 60-50, and the Superintendent in order of service were Luke I. Yates, for 2 years, W. H. Vann, and Luke I. Yates again.

The first record mentioning the word "Sunday School" is the records of Piney Forest was entered in March of 1880: "The day begin fair and pleasant, a large congregation assembled at an early hour and participated in Sunday School after which they were entertained by the pastor by an able and interesting sermon." James C. Powell, Church Clerk.

One entry mentioning the Sunday School for Mar. 12, 1889, depicts well the spirit of Piney Forest through the years. It is as follows: "Owing to serious illness of our pastor, E. W. Wooten, we had no preaching today, notwithstanding a goodly number of the church held an interesting sermon of the Sunday School and then engaged in Prayer Meeting conducted by Brother Luke I. Yates." J. W. Powell, Church Clerk

Through the years the time of meeting has varied from morning to afternoon. Mrs. Floy Lewis Parker remembers meeting on Sunday afternoons for a number

of years. In later years, morning has been the usual time.

In the first church building, Sunday School classes met in scattered places in the auditorium. Mr. Roy McCleney remembers the very smallest class at any time being called the "catechism" class. With the building of the brick church, two rooms were added, but several classes still had to meet in the auditorium,

When the other Sunday School rooms were added, only the adult woman's class had met in the auditorium. The Junior-Intermediate departments have their separate opening exercises, and the Beginner-Primary department has its separate opening exercises. At present, the Sunday School has the following organization: Nursery (1-3), Beginner (3-5), Primary (6-8), Junior (9-12), Intermediate (13-16), Young People (17-24), Young Adult Men, Young Adult Women, Adult Men, Adult Women. The general officers are: Superintendent, Assistant Superintendent, Secretary, Pianist, and Teacher and Assistant for each class.

In years past, as Associational minutes showed, some years Piney Forest would not have a Junior Sunday School class, or another year it would not have an Intermediate class. The reason for this is because its young people would not fall into this age group.

It was the custom to take a large collection each fall to support the church, and the offering at Sunday School was to go for paying for Sunday School literature. Sometimes the offering was very low, especially during depression days. However, the offerings improved from a collection of \$1.70 to \$6.70 a Sunday in 1944 to from \$10.14 to \$33.34 a Sunday in 1953-54, and from \$109.00 to \$778.10 in 1965-66.

In August of 1957 the church decided to adopt the United Budget plan. This plan meant that rather

than ask each family to give a large sum each fall, that we would give each Sunday, using the envelope system. A record would be kept of each one's giving from these envelopes, and all church offerings would be in one sum. Before this the Sunday School money and the church offering were kept separately. Sometimes the church would borrow from the Sunday School offering.

In 1957, when Reverend Roy J. Harris was pastor, we also voted to adopt the six point record system.

Several events have been connected with Sunday School. In the earliest part of our history, there was an Annual Sunday School Anniversary that was Association wide. It met at a different church each year. It met on Saturdays. There is an entry in the church record concerning one such meeting for May 2, 1897. "No preaching on Saturday on account of Sunday School Anniversary at Sand Hill." J. W. Powell, Church Clerk.

As several remember, these meetings had children of the participating churches giving the programs. Miss Carolyn Yates remembers that one such program from the Piney Forest Group had the little children representing flowers. A big sheet was held up, with holes cut for faces to shine through. Around the holes were applied various kinds of flower petals. As a child gave his or her speech, he would stand behind the sheet and look through the holes. Miss Carolyn was a rose. The organ was taken on the grounds to accompany the songs. Mrs. Lee Yates says that these anniversaries continued until she was an adult, probably into the 1920s.

Enrollment in the Sunday School has varied over the years, from 88 in 1876 to a low of 25 in 1918. The present enrollment of the Sunday School is 117.

The Superintendents from 1875 through 1881 have already been mentioned. From 1884-91, Luke I. Yates was superintendent. From 1892-1896 there is no

mention in the Columbus Baptist Association minutes of a superintendent. In 1897, Luke I. Yates is again mentioned, but none for 1898. From the Cape Fear-Columbus Baptist Association Minutes the following are listed as Superintendents: 1899-J. W. Powell, 1900-William R. McCleney, 1901-1903-no name, 1904-05 Enos H. Nance, 1906-no name, 1907-12-E. H. Nance, 1913-1928, J. Carr Williamson, 1929-1933-V. C. Arnette, 1936-Roy L. McCleney, 1937-38-V. C. Arnette, 1939-R. L. McCleney, 1940-V. C. Arnette, 1941-R. L. McCleney, 1940-V. C. Arnette, 1941-R. L. McCleney, 1942-46-V. C. Arnette, 1947-A. R. Yoder, 1948-Evan-der Arnette, 1949-Edward Carter, 1950-Glenn Yates, 1951-John V. Strole, 1952-Raymond Yates, 1953-54, Jack Carter, 1956-57-J. E. Worrell, 1958-59, Dr. Robert Yates, 1962-63-Jack D. Carter, 1963-64-Hubert McCleney, 1965-66-Jack M. Carter, 1966-67-Weldon Edmund, 1968-69-Jack D. Carter and Hubert McCleney.

THE BAPTIST YOUNG PEOPLE'S UNION
AND THE TRAINING UNION

Reports are made in the Columbus Baptist Association minutes of a B. Y. P. U. functioning at Piney Forest in the years 1934-40. Primarily this was a youth organization. Twenty eight young people were reported enrolled in the Intermediate Union in 1935. No written records are available, but present members remembers that Frederick Regan was at one time director of the B. Y. P. U. and that he was very active in the organization. Complete associational meetings are not available. The date of organization is not known, or how long the organization existed.

First records of the present Training Union are reported in the Associational Record in 1950. Since the organization of the Training Union, it has been a vital part of the church program. The group has won at various times, the efficiency banner and the attendance award at the Associational Mass meetings. Present enrollment is 45.

Jack M. Yates was one of the early directors of the Training Union. Others who have served as director are:

Mrs. Evander Arnette
Glenn Yates
Ward Shaw
Hubert McCleney
Mrs. Raymond Yates
Weldon Edmund
Raymond Yates
Mrs. Pauline Blake

THE CHURCH LIBRARY

It was decided in 1958 that a Church Library would be beneficial as a teaching aid in our church. Plans were begun and limited funds advanced for this purpose. The church elected Mrs. Richard McCleney, Librarian, and Miss Frances Ann McCleney as her assistant. The small room to the left of the Sanctuary and one of the original Sunday School rooms was designated for this purpose.

The Intermediate Department of the Vacation Bible School selected the Library as their project one year. These young people collected books from people in the community, cleaned and sorted the books. Those that could be used were placed in the Library.

Mrs. Hubert McCleney served as second church librarian. The church joined the Broadman Readers Plan, and books were added periodically. An effort has been made to include Reference materials whenever possible.

Music used in the church is stored in the church Library.

In 1969 there were 120 volumes in the Library.

Mrs. Evander Arnette is the present Librarian.

VACATION BIBLE SCHOOL

First records in the Associational Minutes for a Bible School at Piney Forest are reported in 1950. A one week Vacation Bible School has been conducted by the church since that time. Reverend T. O. Moak was principal in 1950, and other principles have included Rev. Ellis Marks, Mrs. Glenn Yates, Mrs. Howard Pless, Mr. and Mrs. Hubert McCleney, Reverend I. V. Jones. Enrollment in the Bible School in 1969 was 44, and included Beginner through Intermediate Departments.

MISSIONARY ORGANIZATIONS

It was stated in the church history earlier in this book that Piney Forest Baptist Church showed an early awareness of the importance of missions in the church program. Among the papers of Luke I. Yates is a copy of a letter to the Columbus Union, undated, but believed to have been written in 1885, which states, "The little ladies of our Missionary Society will have at the expiration of this term, July 1st, collected enough to furnish the school with a handsome library."

In the front of the first church record, and preceding the church roll, is a suggested form for a treasurer's report. This form was suggested by the pastor, Rev. John McMillan, and was approved by the Church Clerk, F. W. Powell, and included the itemizing of church mission expenditures under the headings; church, Sunday School, and missionary society. The entry is dated 1885. No other data has been collected to date on this organization and it is not known whether this was a woman's group or whether male and female members were among the members. This may have been a community missionary endeavor. Elder resident members of the church do not recollect a missionary organization prior to 1938.



PINEY FOREST WOMAN'S MISSION UNION

Compiled and written by

Mrs. Frances Edmund (Mrs. Joe)

On November 29, 1938 six persons met at the home of Mrs. W. L. Carter to organize Piney Forest W.M.S. under the leadership of Mrs. I. T. Newton. She was elected its first president and the early growth of the society was due, in a large measure, to her wise guidance. The other officers were: Mrs. Lee Yates, first vice-president; Mrs. R. L. McCleney, second vice-president; Mrs. W. L. Carter, secretary-treasurer; and Mrs. A. J. Edmund, personal service chairman.

There were 14 charter members: Mrs. V. C. Arnette, Mrs. Willie Bullard, Mrs. B. B. Blake, Mrs. W. L. Carter, Mrs. J. H. L. Carter, Mrs. A. J. Edmund, Mrs. Joe Edmund, Mrs. A. D. Lewis, Mrs. Frances McCleney, Mrs. R. L. McCleney, Mrs. I. T. Newton, Mrs. Emma Regan, Mrs. Lee Yates and Mrs. J. R. Yates. By the end of the first year the membership had grown to 20. There are 32 enrolled at present.

One cannot be sure in terms of spiritual growth the impact an organization of dedicated christian women can have on the life of a church and community, and even reading out "unto the uttermost parts". We have seen mission opportunities at work as it has helped people in the Sanatorium and Veteran's Hospital with both supplies and money; participated in overseas clothing drives for Italy, Poland and Korea; helped numerous families who have been burned out; donated clothing to our welfare department and for needy school children; also, contributed to our local school lunch fund for needy children. It has sent numerous girls and boys to our christian summer camps; supplied a number of testaments at the local hospital and has on several occasions donated food, supplies and money to The Good Shepherd Home. It adopted an elderly needy person to help with food, furnishings and medical expenses. There have been

countless baskets of fruit and sunshine baskets to the sick and shut-ins at Thanksgiving and Christmas. This enumerates only a portion of the soul-winning endeavors Piney Forest W. M. S. has undertaken.

This society has, almost from its inception, fostered the missionary education of its young people through Sunbeams, G. A.'s, R. A.'s and Y. W. A.'s. These auxiliaries have functioned whenever there were young people within the age groups. They have been led and trained by dedicated W.M.S. members and church pastors.

We have seen missionary awareness in our church become very real as it has steadily increased its giving from \$5.75 for foreign missions in the first year to \$1200.00 in 1968. Home and State missions have increased accordingly. These are physical evidences, God alone can measure the spiritual value.

No account of this organization would be complete without a measure of credit to the faithful who have served long and well.

Recalling the presidents:

Mrs. I. T. Newton	Mrs. Richard McCleney
Mrs. R. L. McCleney	Mrs. Jack Blake
Mrs. Joe Edmund	Mrs. Donald McCleney
Mrs. Randy Yoder	Mrs. W. L. Carter
Mrs. Raymond Yates	Mrs. Howard Pless
Mrs. Frederick Yates	Mrs. Robert Yates
Mrs. Evander Arnette	Mrs. Ward Shaw

Ten persons have served as secretaries, treasurers, however, special credit should be given Mrs. Fred Yates who has served a total of 14 years. All of these plus countless others in places of responsibility, have made this truly a "Woman's Missionary Union".

SPECIAL EVENTS IN THE CHURCH

Christmas Program

It has been customary for many years to have a Christmas program in the week prior to Christmas Day. An attempt is made to use all departments of the Sunday School in this program when possible.

Special emphasis is placed on music at Christmas time, and the adult choir prepared a program of music which is a part of the Christmas program.

The Woman's Missionary Union participates in the annual week of prayer for foreign missions at this season of the year. The Christmas program is an added emphasis to this season of prayer.

If there are known needs in the community, gifts of food, clothing and toys are provided by the church members to meet these needs.

A treat of fruit and candy is given to each church family.

Most years at Christmas time, various organizations of the church will Christmas Carol for shut-ins of the surrounding area.

Homecoming Sunday

Homecoming Sunday has been designated by the church as the fourth Sunday in October of each year. Dinner is served on the church ground, and a wonderful fellowship is enjoyed by those attending.

January Bible Study

The church has participated in a Bible Study Program each January since 1963. All departments of the church participate.

Youth Sunday

One Sunday each year, the young people of the church replace the elected officers and teachers of the church and Sunday School, in order that they may better understand the organization of the church program.

Columbus Baptist Association Meetings

The church has sent delegates and a church letter describing accomplishments and the state of the church annually to the Cape Fear Baptist Association, and after 1892 to the Columbus Baptist Association.

Protracted Meetings and Revivals

In the first church record there are reports of Protracted meetings. These meetings usually began on Sunday and were "protracted" over a week or two as designated by the church. A visiting minister was usually invited to preach and live in the community for the time of the meetings. It was a great event in the community and the church, and usually, following the protracted meeting, a number of additions were added to the church by baptism and letter.

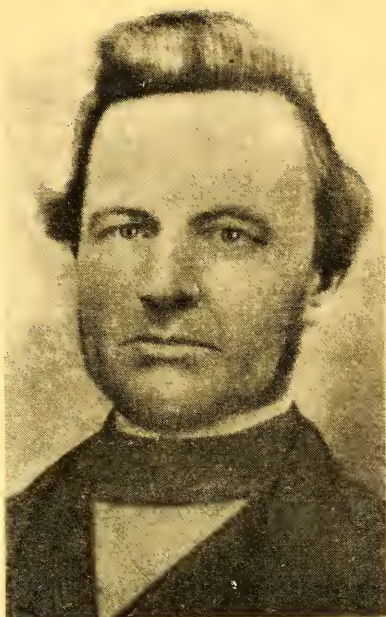
In more recent years, protracted meetings are called revivals. Much the same procedure is followed. The church has been fortunate in 1966 in having Rev. Don Deese, a missionary to Africa as the guest preacher, and in 1967, Rev. and Mrs. Cloyes Starnes, missionaries to Korea. Music has been an important part of revival meetings and the church has employed the services of a musician to lead the singing at several revival meetings.

Protracted meetings and revivals have been an annual event, with a few exceptions, since the organization of the church.

Baptisms

Baptists believe that a candidate must be immersed when baptized. Baptisms are impressive events in the church. Outdoor baptisms were conducted until June 1954. The church does not have a baptistry, and indoor baptisms have taken place in other churches in the Association. From the minutes of the church clerk, and recollections of witnesses, it is known that outdoor baptisms at Williamson's mill, Coleman's mill (now owned by Evander Arnette), Pages mill (now owned by Hoyt Causey), Lake Waccamaw and the Lumber River at Fair Bluff.

CHURCH GROUND



Land on which to build the Piney Forest Baptist Church was a gift from Dr. John Monroe McGougan and wife Mary Louise Powell McGougan.

The deed, consisting of one acre or more, was made to the trustees, Luke I. Yates and James S. Powell, Trustees at Piney Forest Baptist Church in Columbus County.

The deed was witnessed by Miss S. E. (Susan Elizabeth) Yates, and E. H. Nance, Justice of the Peace, and signed by Enos H. Nance, Justice of the Peace.

On July 28, 1912, Brother J. W. Williamson was appointed a committee to purchase one half acre of land adjoining the church lot known as the school house lot, for the benefit of the church at a price of \$15.00.

On February 23, 1913: "A committee was appointed to settle with Brother M. G. Campbell. Reports, that

Brother Campbell agrees to accept the sum of eighty five dollars \$85 100/100 for his claims on the land as now claimed by this church. The money was immediately raised by subscription and the matter was left in the hands of the committee for settlement." (page 344, First Church Record)

October 5, 1913: "Committee appointed to settle with M. B. Campbell reports that the matter is fully settled." (Page 345, First Church Record)

October 15, 1914: "A list of names and amount paid by each was ordered to be written into the minutes for the payment to M. B. Campbell for the part of the Cemetery, and for the half acre brought from the County to enlarge the Cemetery.

CEMETERY

The Cemetery is located to the west of the present church building. In an article published in the News Reporter in May, 1929, this part of the church ground is referred to as "the city of the sleeping".

The Cemetery was kept by the families of those buried there without a decided plan. Miss Hannah and Miss Carolyn Yates and their brother, Ned Yates, concerned about the appearance of the Cemetery, voluntarily spent many hours and many dollars and began to clean and beautify this area of the church ground.

In 1935, a Memorial Association was organized and an account of this association follows:

"We, the interested parties in Piney Forest Cemetery, met at Piney Forest Church, Friday night, Aug. the 30th, 1935, for the purpose of forming an association, in order to develop a method of keeping of Piney Forest Cemetery.

Miss Hannah Yates was unanimously elected President, Mrs. J. P. Hammond, Vice President, Frederick Regan, Secretary and Treasurer."

Committees governing membership, collections, and an advisory board were elected.

Membership dues were \$1.00 per plot.

Following is a list of charter members. Many others have joined in the years since organization.

Mrs. Lee Yates	Mr. J. C. Williamson
Mrs. Bandy Blake	Mrs. Bessie Page
Mrs. A. L. Griffin	Mr. W. L. Carter
Mrs. M. G. Green	Mr. J. H. L. Carter
Mr. Troy Green	Mr. Roy McCleney
Mr. Ned Yates	Mr. W. E. Piver
Dr. W. F. Yates	Mr. Fred Regan
Mr. Worth Carter	Miss Hannah Yates
Mr. Chester McCleney	Mr. H. H. Bullock
Mr. J. P. Hammonds	V. C. Arnette
Mrs. A. D. Lewis	Mrs. C. B. Hoover
Mrs. Emma Regan	Mrs. J. I. Nance
Miss Mary Williamson	Mrs. Fred Bullock
Mrs. Jewell B. Williamson	Mr. Bruce Vann

The Association met monthly in the homes of the members. A balance in the bank of \$50.45 was reported in 1936.

In 1937, the dues were raised to \$1.50 per plot. Mr. Bass was hired as keeper of the Cemetery. Mrs. Frances McCleney and Mrs. Cotton were made honorary members of the Association.

The President appointed Mrs. W. L. Carter, Mrs. Roy McCleney, and Mrs. Alma Bullock a committee to set up rules and by-laws. Mr. Will Carter and Mr. Chesrer McCleney were asked to have a survey and blue print made of lots in the Cemetery. This was done.

Following the death of Fred Regan, Mrs. Alma Bullock was elected Secretary and Treasurer in 1937, and has served in this office since that date.

In 1947, Miss Yates appointed a committee com-

posed of Glenn Yates, Maurice Bullock and Miss Yates to purchase a power mower to use in the care of the church ground. An agreement was made between the Association and the church. The Association furnishes the mower; the church pays expenses of upkeep, and labor for the care of the church ground.

After twelve years of service to the organization, Miss Hannah Yates resigned as President in 1947. Other presidents have been:

Mrs. Lois Yoder (1947-1956)

Mr. Evander Arnette (1956-64)

Mr. J. P. Hammonds (1956-

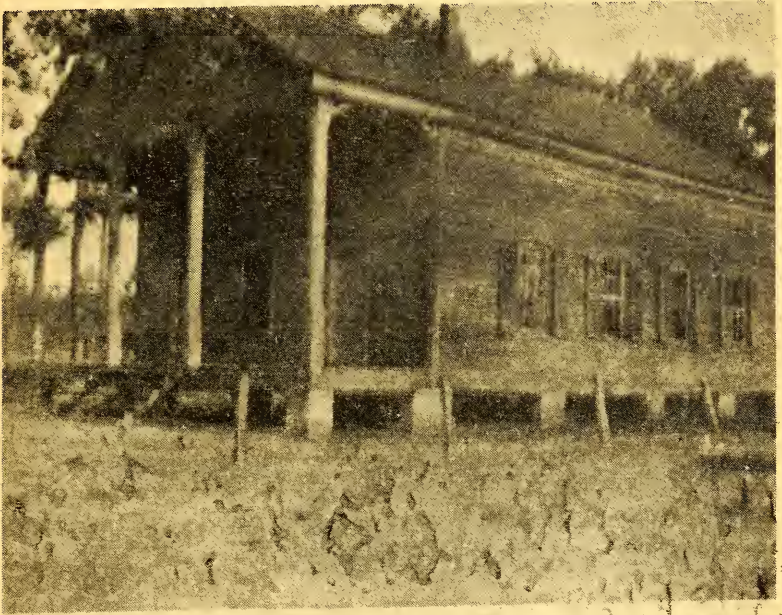
The Association was reorganized in 1956. It was decided to meet once yearly, and dues per plot were set at \$5.00.

To date, there are seventy eight owners. Assets of the Association include a checking account of \$100.00 and a savings account of \$359.57. In August 1969, a ten horse power mower was purchased for use in the care of the church ground.

CHURCH BUILDINGS

The first entry in the Piney Forest Baptist Church Record (July 25, 1869) states: "Pursuant to previous appointment the ministers and brethren met at the Academy Building at Piney Forest on the fourth Lord's day in July 1869."

It is believed that the brethren met in this building until a church building was constructed and dedicated in March 1870.



First Church Building

At the second church conference of the Piney Forest Baptist Church on August 20, 1869, it was decided that a church building should be constructed. The church record states: "On motion of Brother Luke I. Yates it was agreed to appoint a committee to raise money, obtain material, etc., for the purpose

of building a church. The Moderator appoints Luke I. Yates, A. F. Powell, J. W. Powell and D. F. Williamson." The materials for building the church were secured in various ways. Those who were able gave generously, and helped in the construction of the church.

There is no other entry in the church record concerning the church building until Mar. 27th A.D. 1870. Following the minutes of the church conference on March 26, 1870 is an entry entitled:

Dedication of the Church

"On Sunday March 27, 1870, Rev. David Needham Gore preached the dedication sermon in the New Church from the 18th chapter 4th and 5th verses of Numbers."

James W. Powell
Church Clerk

Mr. Van C. Arnette, who purchased the church building when the brick church was completed in 1929, states that the building was constructed of heart pine pegged and nailed together. The interior consisted of one room. The walls were plastered and the building was ceiled with one by eight boards. Floor joist and other supports were hand hewed undressed beams. Mr. Arnette purchased the building for \$80.00 and moved it across the field to the rear of his residence, which is adjacent to the present church ground. The building still stands and can be seen from the present church building.

The exterior of the building was weather boarded with one by eight boards. There was a narrow porch support by four post with two front entrance doors. Women entered the church building through the right hand door and sat on the right side of the church; men entered through the left door and sat on the left side of the church. Men were then seated on the pastor's right, and the women on his left. Benches and pulpit or "book stand" were hand made, and chairs of the style termed "captain's chairs" were used for the rostrum chairs.

The church was warmed in cold weather by a wood burning stove, which was placed in the center of the church. In severe weather, those seats around the stove were the choice seats.

There are a number of references to repairs and improvements for the church building in the first book of minutes. A building committee was appointed in Apr. 1880; John F. McMillan (pastor), H. D. Williamson, and J. W. Powell. Their duty was to solicit funds to paint, plaster and repair the church. This same year, the members met at the church one evening "to put the church on higher pillows". In 1881 an agreement was made to put two coats of paint on the church for \$25.00.

In Oct. 1884, the church voted to thank D. N. Gore for one keg of nails and James Chadbourn for 500 feet of lumber. By Dec. 1884, the lumber had been sold, but not the nails, and the money applied to the repairs on the church. In 1902, "Brother J. L. Williamson offered to put a bay window, at his own expense" in the church. This was placed behind the rostrum and was a group of four windows projecting from the back of the church. In 1906, the deacons were instructed to have blinds put on the church.

From time to time the church building was used for a school. In Aug. 1882, "J. C. Ellis is granted the privilege of teaching school in the church". There is a notation in the minutes of 1884 stating "that school would be conducted in the church beginning May 25th". Resident members of the community today remembers attending school in the church building as late as 1898.

It is interesting that at one time the members of the church considered selling the church to the school. A committee was appointed to contact the school committee. This committee reported on Sept. 6, 1882, that they had "seen the school committee". However, the committee from the church and the church Board of Trustees had learned that they could not

sell the church. There is no other notation in the minutes concerning this transaction.

This first church building was used for church and church organizations meetings, and as a school from 1870 until 1929 when the present brick church building was constructed.



Second Church Building

In the 1920's members of the church, with the gentle urging of the Pastor, F. T. Wooten, began to feel the need for a better church house. The first church building had stood for forty two years and needed repairs and improvements. The movement gained strength and members began an earnest drive to raise funds for a new church building. A non resident member, Dr. H. G. Powell, of Jacksonville, Fla., visited the community and began a fund with a donation of \$500. Members of the church, successful in their undertakings and materially blessed by God, added liberal donations. The women of the church worked diligently. One project they adopted was to collect

bundles of tobacco from people in the community and other interested people. This tobacco was sold and the money earned was contributed to the building fund. Some materials were given, and many small sums of money were given by interested people and former members all over the county.

There is an agreement in the possession of the Church Clerk dated the 7th day of April 1928. "This agreement between Arthur Yates, Carr Williamson, W.E. Piver, a committee representing the Piney Forest Church---and S. W. Johnston, hereinafter called the contractor.

Witnesseth, that the said contractor agrees that he will in a good workmanlike manner with all required labor, execute and complete the building of a church on a lot now known as the property of the Piney Forest Church-----"

The agreement continues with the building committee agreeing to furnish all building materials and placing them on the church lot, and an agreement to pay all expenses incurred by any changes from the original plan agreed upon. The contractor agreed to build the church for a consideration of \$1500. The pay roll was to be advanced each week and at the completion of the church the \$1500. to be paid the contractor after the amount advanced for the pay roll had been deducted.

The agreement is signed by R. A. Yates, chairman, W. E. Piver, J. Carr Williamson, committee, and S. W. Johnston, contractor. It is witnessed by M. F. Lowe and E. W. Miller.

Under the chairmanship of Robert Arthur Yates, the building proceeded at a rapid pace. Mr. Yates was a man of great physical energy and considerable ability, and he gave the building project personal supervision. Among his papers is an itemized cost list of materials bought. Some are interesting to note: brick and building--\$748.45, lumber--\$548.96,

doors and window frames--\$125.00, ceiling--\$62.30, stumping and clearing ground--\$17.40. The church was completed at a total cost of \$4403.71, and was paid for at the time of completion.

Piney Forest Baptist Church was the first rural brick church in the county.

In May 1929 a dedication service was conducted. Rev. Dr. Samuel Jordan Porter of the First Baptist Church of Washington, D. C. (a native and former resident of the county) preached the dedication sermon. He took his text from the story of Jesus and the woman at the well. There followed a week of Protracted meetings and Dr. Porter used as his text for each service, one of the Beatitudes (Matthew 5:3-12)

The church building constructed in 1939 consisted of a Sanctuary and two small rooms on either side of the front of the church. Sunday School services were conducted in the Sanctuary by dividing the membership into groups and seating these groups in different areas of the Sanctuary. The two small rooms were used for children of the church.

By 1954, the Sunday School had grown in membership and activity to the point that there was a pressing need for additional space in order to conduct the Sunday School properly. Under the direction of Glenn Yates as chairman of the building committee, tentative plans were drawn for 9 Sunday School rooms and a kitchen. Mr. Yates asked Mr. S. W. Johnston, the builder of the church to correct and advise him on the plans made.

The plans were approved and the Board of Trustees of the church borrowed \$6,000. from the Waccamaw Bank and Trust Co. to construct the addition. Building began in 1955 under the supervision of Mr. Worth Carter. Members of the church--men and women--assisted in many ways, and gave materials and countless hours of labor to complete the addition. The pastor Rev. I. V. Jones, gave unselfishly of his time and considerable talent as a builder to the project. He

was a strong leader, and a fine example to the church members during this building program. Kitchen equipment, floor covering, chairs and other furnishings, drapes, and paint were among the items given by the members of the church. A day was set aside in the fall of each year during the building program to collect funds to apply to the building fund. By the fall of 1957, the Sunday School addition was complete, and the debt fully repaid. Dedication services were planned for October 27, 1957.

Money remained in the building fund, and the church decided to completely renovate the Sanctuary prior to the Dedication service. Walls and wood work were painted, wall to wall carpeting was installed, and a choir rail was added to the rostrum of the church. During the installation of the carpet, the pews in the Sanctuary were removed to the first church building, and refinished by the members of the church.

At the annual Homecoming, the Sunday School addition was dedicated: Sunday, October 27, 1957. Rev. I. V. Jones, a former pastor, delivered the dedicatory sermon. Three former pastors, Rev. S. N. Lamb, Rev. T. O. Moak, and Rev. I. V. Jones, and the Associational Missionary, Rev. J. T. Biddle, and the pastor of the church, Rev. Roy J. Harris, participated in the service.

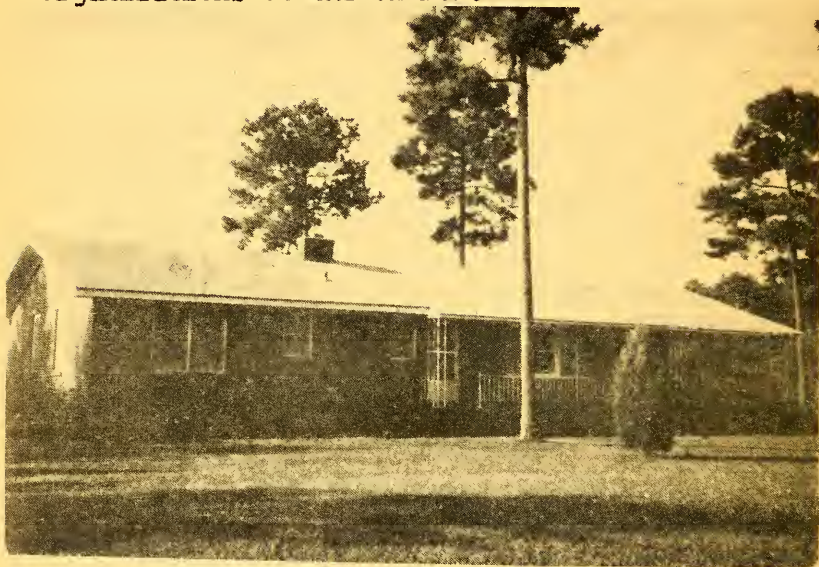
In the years since the dedication of the Sunday School addition, improvements have been made in the church building and ground.

In 1964, a planned parking area was designed and drives leading to the church were paved. Gifts of Formosa Azaleas were given to line and beautify the drive way area.

In July 1965, central heating for the entire church was installed, and the Sanctuary was air conditioned. The Sunday School rooms were air conditioned in 1969 with money obtained from the sale of church ground along Highway 76.

The value of the church building in 1968 is listed as \$32,000.00.

The church stands as a monument to a loving and generous God, and a monument to dedicated Christian men and women who come to this church to worship God, and to learn more of God's love in the teaching organizations of the church.



PASTORIUM

It has been the practice of the church to provide housing for the Pastor and his family over the years. In the early years of the church, the pastor lived in another community, often at a distant point, and came into the community for the contracted services, and other special events. When the church shared a field with another church, our church shared the housing expenses with that church. During the terms of some Pastors, it was necessary for the church to rent a house for him.

Suitable housing was sometimes difficult to find and in August of 1959, the church was called into

conference to consider the opening of a building fund for a Pastorium. On September 20, 1959, Mr. J. Carr Williamson, at the church conference, moved that a Pastorium be constructed. His motion received a unanimous vote.

Mr. and Mrs. W. L. Carter, in possession of a tract of land fronting on Highway 76, and near the church building, gave to the church a building site; the site to be selected by the building committee. Within a few weeks, Reverend Ellis Marks, and Mr. Will Carter had decided on the location of the Pastorium, and the land was deeded to the Board of Trustees of the church.

In December of 1959, a building committee was appointed: Mr. Glenn Yates, chairman, Raymond Yates, Leonard Carter and Rev. Ellis Marks. Plans were considered and adopted, and Mr. Glenn Yates, a builder of ability, agreed to build the Pastorium.

In January 1960, the Board of Trustees borrowed \$10,000 from the Waccamaw Bank and Trust Company, for a five year period to finance the building. Work was completed in the spring of 1960, and Rev. Ellis L. Marks and his family moved into the home.

Funds to apply to the debt on the house were raised as a day set aside in the fall of each year, and within a three year period, the debt was fully paid. Total cost of the Pastorium reported July 3, 1960 was \$13,250. In October of 1960, a value of \$18,000 was placed on the building.

Following a Homecoming service October 27, 1963, the Pastorium was dedicated. The service included the Scripture Reading from Psalm 27 by Mr. Arch Cree Columbus Baptist Associational Missionary; the dedicatory message by Mr. J. B. Jones, a Baptist layman from Chadbourn; the note burning.

The grounds of the house were landscaped as a Memorial to Mrs. Emma McCleney Regan, by her daughter

and son-in-law, Mr. and Mrs. Joe Edmund, in the fall of 1964. Mrs. Regan was loyal to the church all of her long life, and was a great lover of the beauty of nature. This is truly an appropriate memorial to her Christian life.

In 1968, drives to the Pastorium were paved.

Two pastors have made their homes in the Pastorium: Rev. Ellis L. Marks and Rev. Howard Pless.

FACTS OF INTEREST FROM THE CHURCH RECORD

Once yearly, the entire membership, male and female, was required to answer the roll call of the church. Every male member's name was called at each conference. This practice continued through 1922, and names of absent members are recorded in the minutes of the church conference meetings.

State of the church "inquired into" at each church conference. Typical notations were: "All found well;" "at peace".

Pages of Memorials and Obituaries are included in the First Book of Church Records. These are beautifully worded and written tributes to deceased members.

Notations of time of meetings are interesting. Meeting times varied; sometimes worship services were conducted on Saturday and Sunday. The conference was most often on Saturday in the early days of the church. Sunday School Anniversaries were held on Saturday. Hours noted for meeting from the minutes are: 9 o'clock, 12 o'clock noon, 11 o'clock, two and one half o'clock, at candlelight,

Columbus Union was an organization of churches within the County. (The Cape Fear Association included churches in Robeson; Bladen, Cumberland Counties in North Carolina, and Horry County in South Carolina). A letter was prepared and three delegates

appointed to the quarterly meeting of the Union.

In August 1969, Jesse Hortense Yates (the date this book was compiled) was the oldest living member of the church; Robert Allen Yates, Jr. was the youngest member of the church; Laura Elizabeth Edmund was the youngest member enrolled in any organization of the church.

At the first church conference, Rules of Decorum were adopted by the members. The Rules of Decorum were observed, and should a member violate one of these rules, he had "broke the rules of the church". A member could report himself for breaking the rule, or any member of the church could report another member for breaking the rules. The matter was brought before the conference and dealt with in this way: a committee (one to three persons) was appointed to investigate the matter and see the brother or sister and cite him to the next church conference to answer charges. The offending member could defend himself at the conference, and ask forgiveness. Depending on evidence and attitude of the defendant, the conference excused and restored fellowship to the member, or excluded and withdrew fellowship from the member. Examples of violations of the Rules of Decorum noted from the minutes are: drunkenness, breach of contract (not paying subscribed amount for pastor's salary), dancing, fighting, general riot, an affray, adultery, absent three consecutive meetings, bearing false witness, living contrary to gospel order, bastardy, connecting with another denomination, profane language, selling ardent spirits, living with an eloping with an uncle. If a member was excluded from fellowship, and wished to unite with another Baptist Church, he had to first seek restoration to fellowship in Piney Forest Church before the letter of dismission could be granted. One member, declining to admit that he was sorry for his offense, stated: "he was sorry he broke the rules of the church; and if the church wanted to, they could turn him out, and if he

was turned out he wouldn't stop coming to church". His offense was dancing, and the conference expelled him. The record does not state whether he did attend church.

FIRST WEDDING IN THE FIRST CHURCH BUILDING

In Piney Forest Baptist Church on November 6, 1896, Ada Eleneta Powell became the bride of D. Thomas Williamson. The Reverend T. J. Cobb officiated. This was the first wedding held in this church.

The church was uniquely decorated with long leaf pines and southern smilax and white burning tapers. The right arch carried the name Powell; on the left arch was the name Williamson.

The bride was the daughter of Columbia Griscitte and James W. Powell.

The parents of the bridegroom were D. Thomas Williamson and Lucy Williamson. The wedding was a great social event in the community.

FIRST WEDDING IN THE SECOND CHURCH BUILDING

After an informative and interesting sermon to a large congregation on June 13, 1937, Josephine C. Newton and William R. Fletcher walked up the aisle together and were united in marriage by Miss Newton's father, the Reverend I. T. Newton, Pastor of the Piney Forest Baptist Church.

MEMORIALS AND GIFTS TO THE CHURCH

BIBLES

Several times in the first book of records, there was notation made of the gift of a Bible by members of the church.

STAINED GLASS WINDOWS

In Loving Memory Of Our Beloved Pastor

I. T. Newton

Born April 17, 1861--Died December 7, 1944

by: Piney Forest Baptist Church

In Loving Memory Of Our Beloved Pastor

F. T. Wooten

Born May 13, 1861--Died February 24, 1930

by: Piney Forest Baptist Church

In Memory Of Cora Yates Williamson

March 6, 1865--February 28, 1926

by: her husband, J. Lee Williamson

In Memory Of My Beloved Husband

Dr. Warren Franklin Yates

November 19, 1882--November 20, 1941

by: Mrs. Warren Franklin Yates

In Memory of William and Frances McCleney

(arch over entrance doors)

by their children: Roy McCleney,

W. C. McCleney, Emma M. Regan,

Lee M. Yates, Mae M. Carter,

Pauline M. Lewis

Communion Table: In Memory of Her Nephew,

by: Miss Marguerite Vann

Sanctuary Furniture (Pews and Pulpit Furniture):

In memory of Robert Arthur Yates

by Mrs. R. A. Yates

Furnishings for the Beginner-Primary Department
(Table and eighteen chairs)
gift of Mrs. Lee Yates (Mrs. Robert Arthur)

Marble Plaque placed to right of the Pulpit:
In Memorium
Rev. Frank T. Wooten
Pastor of this church for twenty nine
years 1901-1930
by: The Wooten Family

Allen Electronic Two Manual Organ
A Memorial to Mrs. Clara Yates Nance and
Miss Hannah Lee Yates
by: The Will of Clara Yates Nance
and a gift of Miss Carolyn Yates

Silver Urn: In Memory of Leonard Carter
by: Mrs. Leonard Carter, Mrs.
Faye Carter Formyduval,
Mrs. Linda Carter Stensvad

Formosa Azalea Plants lining the church drives
by: Mrs. Lee Yates
Mrs. Warren F. Yates

Pastorium Landscaping
A Memorial to Mrs. Emma McCleney Regan
by: Mr. and Mrs. Joe Edmund

Piano for the Primary Department:
Gift of Mr. Roy McCleney

Piano for the Intermediate Department:
Gift of Mr. and Mrs. J. E. Worrell

2009 YR BR 20003

03/24/97 48670

DELE

100
CONFIDENTIAL

